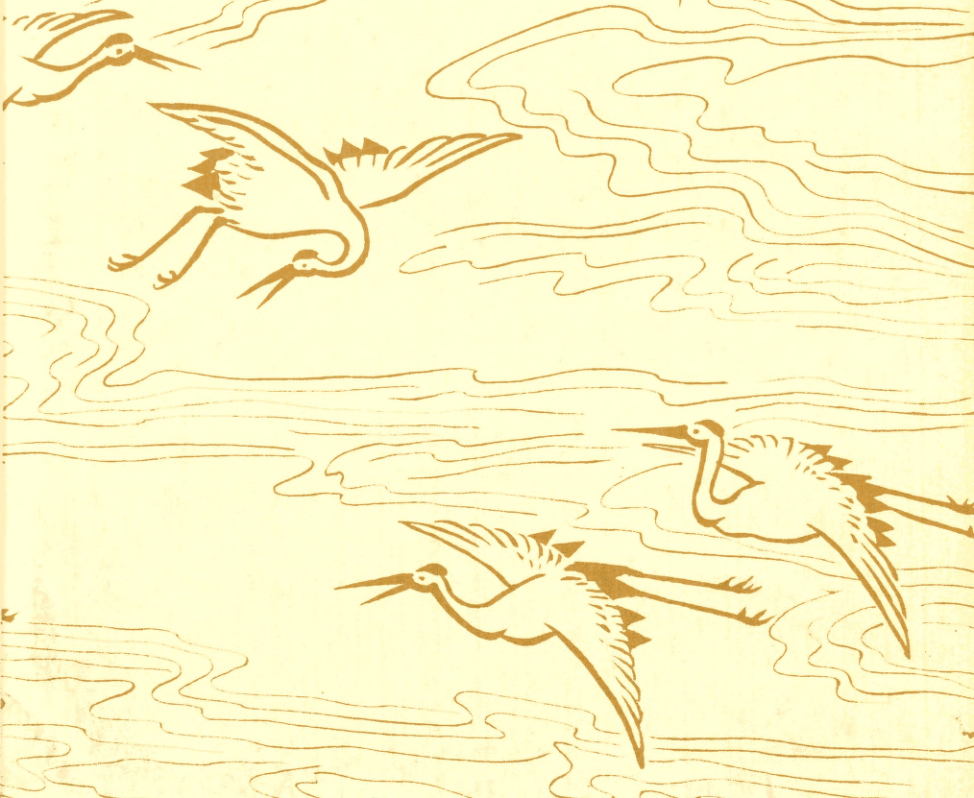
IN THE EMBRACE OF MY MOTHERLAND

By Choe Dok Sin



IN THE EMBRACE OF MY MOTHERLAND

By Choe Dok Sin
Translated by Hong Song Ho

Foreign Languages Publishing House
Pyongyang, Korea
1990



The great leader Comrade Kim Il Sung warmly receives Choe Dok Sin



The great leader Comrade Kim Il Sung poses with Choe Dok Sin for a souvenir photograph

CONTENTS

FOREWORD 1

1. THE EMBRACE IN WHICH I AM HELD 4
- Sixty-five Years of My Wandering Life 4
- My Hazy Notion of My Fatherland 9
- My Fatherland Is His Embrace 13
- The Honour of Citizenship 16

2. I WAS BORN AGAIN 19
- The Title of "Comrade" 19
- A Sleepless Night 23
- My Birthday Dinner 26
- "I Was Born Again" 28

3. A WITHERING TREE BLOSSOMS 31
- I Become a Deputy to the Supreme People's Assembly . 31
- The True Value of the People's Will 37
- A Glorious Day 41

4. A LEGEND OF THE 20TH CENTURY 46
- A Legendary Hero Who Saved the Nation 46
- The Meaning of the Arch of Triumph 50
- The Miscalculation of the White House 56
- The Secret of Great Military Strategy 61
- The Incipience of Modern History 67

5. THE FOUNDATION OF ADMINISTRATION 70
- The Crystallization of Love for the Nation and the Country 70
- The Noblest Love for Man 75

6. THE SPIRIT OF NATIONAL INDEPENDENCE . . . 80
- Belief in Juche 80
- The Strength of Self-reliance 84
- The Independent Nation in the Spotlight 90

7. THE INCARNATION OF CREATIVE WORK 94
- Creating from Nothing 94
- Socialism of an Original Type 100
- The New Legend of "Chollima" 104
- Every Kind of Flower Is in Full Bloom 108

8. GOVERNMENT BY MORAL INFLUENCE 115
- The Ethics of Devoted Service 115
- Benevolence upon Benevolence 120
- By Teaching People 125
- The Meaning of On-the-spot Guidance 129
- All the Men and Women Are Like Angels 133

9. THE FLOWER GARDEN OF NATIONAL BLISS . . 137
- The Materialization of Six Important Factors 137
- A Balanced Society 142
- Murung Dowon (Peach Orchard behind Misty Hill) . . . 146
- "Carefree People" 151
- Regained Youth 156
- Long Live My Fatherland 160

10. FAVOURS NEVER TO BE FORGOTTEN 166
- On the Hill of Eternal Life 166
- The Patriotic Martyrs Cemetery 173

• Oh, His Favours! 178
• "Why Have You Come Only Now?" 182
• A Surprising Fact 187
• Virtues Extending beyond Boundaries 190

11. SHEDDING TEARS OF ADMIRATION 195
• With a Single Heart 195
• Unity of Pure Loyalty 198
• Reciprocity of Tears 202
• "Yes" 206
• The Prayer of an Old Pastor 209

12. THE LIGHT OF JUCHE 214
• The Light of the Times 214
• The Rudder of a New Life 219
• The Tower of the Juche Idea Seen in All Parts of the World 224

13. THE WORLD'S BLESSING 228
• A Grand Celebration by Mankind 228
• Paean to April 233
• Time, Don't Pass! 238

14. THE CONCEPTION OF A NEW ERA 241
• A Sacred Historical Place—Mangyongdae 241
• The Sun Has Risen 243

15. KIM IL SUNG IS A GREAT MAN 248
• The Greatest of Great Men and the First of the Sages . 248
• Twin Rainbows above Mt. Paekdu 253
• Reunification, Come Quickly! 255

POSTSCRIPT 259

FOREWORD

It is two years since I settled in this Republic. Two years is but a moment in my life of over seventy years.

However, this short period is of exceptional significance for me, not as a mere extension of my life, which is already in its twilight, but as the beginning of a new life.

There is an old saying that without climbing a high mountain one cannot realize how high the sky is and that without visiting a deep lake one cannot realize how deep the earth is. At this moment I feel as if I am standing on top of a high mountain.

During my exile from the disgraceful society of south Korea, I visited the north on several occasions and saw with my own eyes that the Democratic People's Republic of Korea is not only the epitome of an independent nation but also a land of bliss which has previously been conceived of by humanity only as an ideal. My excitement at this discovery was probably stronger than that of Columbus on discovering the New World. I felt an irresistible urge to shake off the torment of nostalgia in my waning years and fly into the embrace of the land of promise to pursue peace for the rest of my life.

Until then, however, such a desire seemed impertinent to me. I was haunted by memories of my disgraceful past and was unable to free myself from the shadow of that spectre.

In fact my knowledge of the Republic did not extend far beyond the view of an outsider from across the ocean.

Nevertheless, I have rid myself of all the dirty aspects of my chequered career and am now in the embrace of the Republic, which is bubbling over with a new life.

It is the embrace of a great nation, the embrace of the true land of my forefathers and the embrace of the respected President Kim Il Sung—the embrace that I have sought for so many years.

This benevolent embrace has given me, though in my twilight years, a priceless new life and the honour of being able to breathe with the magnificent history of the nation that is developing, guided by the light of Juche.

Some people would liken such a happening to a withering tree bearing blossom, but for me it is more important in that I have been given new socio-political integrity.

Of course, I cannot say that I know the full dimensions of the embrace in which I am held. But the sense of pride I feel in standing on the soil of my glorious fatherland as a member of the nation inspires me to say loudly and proudly that the embrace in which I am held, the embrace of President Kim Il Sung, places me on a height from which I can see the world from a new viewpoint and from which I can command a view of the bright horizon for the future of mankind.

President Kim Il Sung is, indeed, the divine man preached about in the Chondoist religion. He is not only the sun of the nation who has saved our country and our people from the US and Japanese imperialist aggressors, and built a new society on this land, but also an omnipotent man who gives people unlimited and unfathomable strength and wisdom and bestows kindly benevolence on them.

The embrace of this divine man is unfathomably warm and magnanimous. So how can I describe all its greatness by word of pen and mouth?

It may seem presumptuous of me, such a dull wit and such a man of poor knowledge, to try to write about him.

However, considering that lack of loyalty for this reason cannot be a crime, I shall take the liberty of writing this book after cleansing my mind and body in pure water as required by the code of the Chondoist religion and bowing to the benevolent President Kim Il Sung with my two hands together in token of my pledge to uphold the honour of being a most devoted and honoured man of his.

In addition, I hope that my writing will be read magnanimously as the summary of a man's life which has been marked with every manner of vicissitude.

The author

1988

1. THE EMBRACE IN WHICH I AM HELD

Sixty-five Years of My Wandering Life

There is an old saying: "Go astray once and you will suffer nine hardships." I must say that I have tasted all the bitterness implied by this proverb.

It would be fortunate for a man, though, if he could find the right path after undergoing only nine miseries. Such good fortune would be as welcome to him as an oasis would be to a man who has been wandering about in a desert.

I searched for my homeland for sixty-five long years, so I can say that I took ninety-nine roundabout, tortuous journeys, not nine.

However, I have now set sail in the boat of a new life and begun steering on the last leg of my life in the fatherland, the land of bliss, which I had pictured only in my imagination. How blessed I am and how proud I am of this!

The blessing that comes in the wake of suffering is precious. The more precious it is, the clearer the memory of the traces and lessons of the past is. I say this not as bitter penitence but as an encouragement to myself who am blessed, for the remaining years of my life.

My dishonourable past has been presented in considerable detail in my humble writings, *The Nation and I* and *My Thirty Years in South Korea.*

Here in this book, therefore, I shall give an account of what I did not deal with in my previous writings; why I had to search across nearly the whole surface of the Earth for such a long time and what lessons I have learned from the past.

The sixty-five years of my tortuous life can be divided roughly into three stages. The first stage covers a period of 25 years, that is,



Choe Dok Sin arrives in the homeland after many years of drifting abroad

from 1921 when I, at the age of eight, left my homeland for Beijing where my father was living, to August 15, 1945 when the country was liberated. The second stage is marked by my 30-year existence in the south from August 15, 1945 to February 1976, and the third stage by my exile of ten years from 1976 to 1986.

In 1921, not long after the March 1 Movement, my father was released from prison in Uiju after doing penal servitude for his involvement in the "Hurrah-for-Independence Incident", went into exile in China and began spreading his religion among overseas Koreans while, as a Chondoist representative in Beijing to the

Provisional Government of Korea in Shanghai, carrying out liaison missions between the Provisional Government and the homeland.

For this reason, my childhood was spent mostly with my mother in her father's home, and even while living there I was not free from harassment.

Still fresh in my memory is the Japanese policeman nicknamed "piggy rock" falling upon and walking off my mother. My mother was desperate and her father resisted the policeman with all his strength. The police's reason for the attack was that they had discovered a letter under the insole of a pair of Chinese canvas shoes sent to her by post by my father.

Because the message in the letter was nothing extraordinary, no further misfortune befell us and my family left our homeland to join my father.

Never did I imagine that that would be the beginning of my long period of drifting on heavy seas. That was the beginning of my journey of suffering.

The fact of my mother trudging over the railway bridge between Sinuiju and Antung (now Tantung) holding the hands of her two children (I and my sister) among the displaced people thronging there with packs and bundles on their heads and backs saddened my young heart. However, I still clearly remember clinging to my mother's skirt joyfully at the thought of seeing my father.

When we arrived in Beijing, my father was at the station to meet us. He hired a rickshaw and put us three in it, and he himself walked behind us at a little distance. Mother turned back now and then to look at him, wiping away her tears. That was the first time I saw her crying, and this saddened me again. Then I realized that father did not have enough money to hire two rickshaws.

My sadness now gave way to wrath.

Even so, I was happy to be under my father's wing.

He was stern with me from the start. The small bundle we had brought to Beijing contained a textbook on the Japanese language. "What's the use of bringing this?" my father scolded me, and he tore it to pieces and threw them into the kitchen fire. His stern look has never faded from my memory.

I understood what he meant and decided that I must follow him in his cause. My respect for him grew along with my physical strength. I believed he was the greatest man in the world. I made up my mind to follow his patriotic cause against the Japanese and tried my best to keep to that path.

If there was any difference in our courses of action, it was that my father worked as the headmaster of Hwasong School in northeast China for a short time before returning to China proper to work in the Provisional Government while I changed my original name Jong Ho into Dok Sin, went to the Nanjing Central Military Academy and, after graduation, became a soldier in the Chinese Nationalist Army.

The Provisional Government was not really a government in exile; it was a mere organization of exiles to promote the independence movement. They made themselves busy with one thing or another, but in fact they were in no better a position than a dependent on another "household".

They probably had no better choice, but in my eyes they appeared miserable. So, in order to fight the Japanese hand to hand, I moved from place to place busily engaging in everything that my youthful blood brought me to take up, like an unbridled horse.

I believed that to be the best way of becoming a patriot, though I, too, was a dependent on another "household", something that in my opinion was unavoidable.

When the country was liberated on August 15, 1945, I was proud of having trodden the path of my choice, as if I were a triumphant general.

Now I realize that I lacked a political understanding of the period. After the March 1 Movement the national liberation movement in my country entered a new stage, and a new era in the nation's history was unfolding.

From my father, who was then the headmaster of Hwasong School, I had heard that the eldest son of patriot Kim Hyong Jik was uncommonly clever, but I had not imagined that the young boy would grow into the great leader of the nation, into a great man to represent the new age.

For a short time I had attended the Wenguang Middle School

which had felt his influence while he had been engaged in revolutionary activities at the Yuwen Middle School.

Later I came to know that he was the focus of the expectations of the whole nation and that patriotic-minded young people and students had been coming to him in Jilin from different places, among them some Koreans who had been to the Soviet Union, some from Korea and some from Jiandao, northeast China, as well as some young people who had become disillusioned by the Independence Army, and some passionate youngsters who had been inspired with a great ambition by reading books on socialism while studying in Japan.

He was the centre and the standard-bearer of these young people.

He became the saviour of the nation and took up arms against the one-million-strong Japanese army.

However, I was deaf to the thunderous heralding of the new historical era. I had managed to enter a foreign military academy and wore a foreign military uniform, so going astray from the right path, which can be viewed as nothing but a monstrous trick played on me by Fate.

The tragedy of it was that I did not know that I was falling into an abyss of disgrace.

Another lesson that I can draw from this is that, carried away by the great event of national liberation on August 15, 1945, I was too optimistic about my future and acted without prudence.

In fact, the August 15 event meant the end of the Second World War, and the world was poised at a turning point of history. In the northern half of my country the young hero General Kim Il Sung returned home in triumph and began founding a new government.

I returned to Pusan in May 1946, more than half a year after the liberation of the country. I had enough time during this period to think over the course of action I should take.

However, I was puffed up with conceit over the fact that I had fought the Japanese on the Indo-Burmese front, disarmed some of them in Guangdong Province after their defeat and therefore contributed to the liberation of the homeland.

My eyes turned to the south to where my father and other

elders of the Provisional Government had returned, and I decided that it was natural for me, a nationalist, to go there, too. In the south I lived like a blind donkey following the jingling of bells, like a man betting on a horse-race without even the slightest knowledge of the tricks. All this resulted in my making foolish mistakes and bringing disgrace upon myself.

Nevertheless, I cannot deny that I had hopes and ambitions of my own, that is, to climb the social ladder, enhance the prestige of those who had fought for national independence and see that they formed the backbone of the leadership in the south. But that was a pipedream which only brought shame upon me.

Finally, I had to seek exile like a defeated general and reflect upon myself in peace.

In short, I spent 65 years in a sailless, oarless boat drifting on heavy seas. This was because of the nationalism that I had followed, because of my hazy notion of my fatherland, a notion which was an extension of my nationalist views.

My Hazy Notion of My Fatherland

No word seems to touch the heart of a person more deeply than the word "fatherland"

A European poet is said to have described his country as representing the highest value of unconditional love. I think that this implies a great deal.

People live and feel their own value in the context of beautiful and noble love between parents and children, between brothers and sisters, between wife and husband, between relations and between friends, as well as of love for their dear home towns. But I think a higher expression of love which welds all these concepts of love into one is one's love for one's fatherland.

One's fatherland is literally the land of one's forefathers, the land where one is born and grows up, the land which is smeared with the sweat and blood of one's ancestors, the land which represents not only the yesterday and today of the nation but also its future. That is why it is of the highest and greatest value.

People also call it a motherland because it is as dear and precious as their own mothers.

Love for one's country cannot be measured by the size of its territory and of its population or by the richness of its resources. A burning desert on the equator, the tundra of the Arctic region or an isolated island in a heavy ocean will be dearest to those who have been living there from the time of their ancestors.

Love for their country can be said to be exceptional for our people not only because its mountains and rivers are remarkably beautiful, but also, and more importantly, because our people have preserved their own traditions as a homogeneous nation and handed them down over five thousand years.

I felt this from various angles in Europe and in the United States. In a country such as the United States which was established by "pioneers" of different nationalities who massacred and conquered the native Indians, and which has neither a long history nor any traditions, there is only a legal concept of a "united states" which is crowded with various races.

By contrast, our country is the land of our forefathers.

I still remember what O Dong Jin, an ardent fighter for independence, said while in prison. When he was in prison in Uiju after his arrest by the Japanese police in 1927, his wife went to visit him, taking his son along with her. In a stern, reproving tone of voice, he said, "No one except my fatherland is flesh and blood to me. There can be no personal parent."

To him his fatherland was dearer than his wife and child. To him his fatherland meant his nation.

From my own experience, I can see how the son accepted his father's words.

As I said before, I grew up under my father's influence. I felt the sufferings of the nation in the sufferings of my father, and my determination to dedicate myself to the cause of national liberation was motivated by my desire to follow him in his cause.

In a nutshell, my father's image was the epitome of my fatherland. So I had no shadow of a doubt that the path he was following was the path of dedication to the fatherland.

Nowadays I feel more keenly that I was right in my belief.

If I had followed the path taken by my father all along, I would not have been so unfilial to him and, accordingly, so disloyal to my fatherland.

I parted with my father finally in the summer of 1949 when I left for the United States to study. But I must say that the estrangement and fissure between us had occurred much earlier.

My father, who returned home with other officials of the Provisional Government, endeavoured to remain loyal to his country and fellow people and uphold the honour of being a nationalist campaigner for independence without any vacillation, even in such a murky atmosphere as that of south Korean society.

That is why he was opposed to the separate elections in the south, the elections which were aimed at finalizing the division of the country. In spite of obstructive moves by the US military government he, together with Kim Gu and Kim Gyu Sik, attended the Joint Conference of Representatives of Political Parties and Social Organizations from North and South, which was convened by the north. At the conference my father met the President.

The President is said to have invited him to his residence and dined with him, telling him about his experience in the war against the Japanese imperialists, and listening as my father told him about the situation in south Korea. When the Korean war broke out on June 25, 1950, my father immediately came over to the north into the great embrace of the President.

My father had realized that south Korean society, which was subjugated by the United States and in which traitors who had collaborated with the Japanese and their minions were in power could not be his country, his fatherland; he believed that the northern society, which was under the leadership of General Kim Il Sung, the peerless patriot, was his true fatherland that would revive the nation.

However, I had been running about like an orphaned pony in the filthy south Korean society so long that I was covered all over with dirt. So how much my father must have worried about his undutiful son!

I was told that, shortly before his death, he had said, "Although Dok Sin is dancing to the tune of the wicked, some day

he will come to himself and find the right path." I shall not forget these words as long as I live. The unwavering expectations and trust he placed in his son and his earnest desire to bring his son into the embrace of his genuine fatherland, into the embrace of General Kim Il Sung, which was also the desire of his fatherland, came home to me much later.

I am reminded of a heart-rending incident which I heard of during my exile in the United States. A Korean who was living in the vicinity of the UN headquarters in New York left a will to his sons, "Forgive your father who is dying, leaving you in a foreign country.... Take my remains to Korea and bury them there."

His sons were at a loss what to do, not knowing whether the "Korea" mentioned in the will meant "north Korea" or "south Korea". I didn't believe that his case was unconnected with me. This is a fraction of the national tragedy caused by the division of the country, as well as a tragedy resulting from a hazy notion of his fatherland.

From this experience I can see that love for one's country and devotion to one's fatherland, and even one's attitude towards life, can vary with one's outlook on one's fatherland. This is particularly true when I consider the fact that hypocrites not infrequently distort historical facts for their traitorous purposes and, in the name of the country, force people to "serve the fatherland".

We have seen what a mess Hitler and Mussolini landed their tyranically-led "fatherlands" in and, more recently, how Syngman Rhee, Pak Jung Hi and even Chun Doo Hwan and Roh Tae Woo have betrayed and are betraying the nation and mocking patriots by usurping the name of the fatherland and the nation.

What is important, therefore, in establishing one's outlook on the fatherland is to determine the character of the political power, in other words, to judge correctly whether the political power is patriotic and serving the well-being of the nation and the people, or traitorous.

What a philosophical mockery it was that Socrates, an ancient Greek philosopher, while denying the verdict of his political enemy, calmly accepted and drank poison in order to respect the "dignity of the state law"! Here is another case, though different in content.

General Chon Bong Jun, the famous standard-bearer of the Peasant War in 1894, categorically rejected the Japanese jury in the court of justice, but he accepted the verdict of the anti-popular feudal court. This can be nothing but a historical tragedy.

The fatherland is not an abstract notion. It is not a beautiful yet passing phenomenon like a rainbow; it is the land of my country, my fellow people and my nation that really exist. The will of my fatherland is, therefore, to make my fellow people masters of their country, let them manage everything on their own responsibility and by their own will, and keep all the nation's wealth under their ownership for the benefit of every one of them.

For this reason, the genuine ethics of patriotism are to follow this will of the fatherland and implement it.

In olden days somebody said, "Life is a mission, and duty is the highest morality." As this implies, a patriot perceives the will of his fatherland and implements it as his highest duty and as his highest morality; so he is blessed by his fellow people down through history, and where there is such blessing there is the glory of the fatherland.

The Chondoist scripture says, "If you do not know the land where there is light, send your mind to that land." It is only when I have seen the great reality in the northern half of my fatherland with my own eyes that I have been able to correct my twisted outlook on the fatherland and throw myself into the embrace of my genuine fatherland.

My Fatherland Is His Embrace

One day, not long after I took up permanent residence in the fatherland, I had the opportunity to meet and chat with Comrade Rim Chun Chu, an anti-Japanese veteran fighter and a former Vice-President.

I was on fairly intimate terms with him. On my visits to the homeland from exile I had occasionally met and talked with him.

On that day, too, he took time off from his busy schedule to congratulate me on taking up permanent residence in the Republic. We were having a more amicable and friendly conversation than at any other time. He congratulated me over and over again.

I also expressed my deep emotions, even though I could not express them fully by word of mouth. Moreover, I was feeling that the happiness bestowed upon me was more than I deserved, so I was somewhat ill at ease.

With some hesitation I began to speak the depths of my mind: "I am afraid I must say that the homeland has accorded too great hospitality to such a worthless man as I...."

"Mr. Choe," he said in a serious tone of voice, steadying himself, "That is why you are calling it the homeland. The sea welcomes water from all rivers. If he repents of his past and makes up his mind to take the right path, even a man on the top of a hierarchy like you who, as an army corps commander and a foreign minister in the south, fought at the front against us is welcome. That is the embrace of the Republic, the embrace of the President. Our President speaks very highly of your taking up permanent residence in our Republic."

Overwhelmed with fresh emotions, I allowed my head to drop and thought of my father and fatherland. If he were alive, would my father whip the calves of my legs, shouting, "You fool, why have you come back only now? Roll up your trousers!" No, he would pat me on the shoulder, saying, "So you've come, Dok Sin! So, you are my son, and no mistake!"

The thought of my father probably having died before his time because of his undutiful son who had come too late brought me a bitter sense of remorse. With the heart of a parent who caresses his unfilial son with tender affection, the fatherland is now holding me warmly in its embrace.

There is a Korean saying, "A man who has lived in another's house knows how dear kinship is." That is right.

I have been a drifter most of my life. Only in my twilight years have I come to anchor, to a genuine life, in the embrace of my fatherland. That is why I can feel the warmth of its embrace so much the more.

I have been wandering about on the wrong path of "patriotism", and yet I have found the land where I can be buried in peace. The benevolence of this fatherland of mine moves me to tears.

Here I am not talking about my personal emotions or feelings in the context of the "nation and I" or "fatherland and I", but about the embrace of the great fatherland and of the great nation that really exists.

The greatness of a country, the greatness of a nation, is in no way measured by the size of its territory and its population or by the strength of its armed forces, but by the dignity and authority of its people united rock-firm behind their leader who has evolved a great guiding ideology.

In history there are many instances of so-called strong powers perishing.

However, the embrace of the fatherland in which I am being held, the great reality which is beyond all comparison, is the embrace of the welfare state which is independent, self-sufficient and self-reliant in its defence. The fatherland categorically rejects foreign interference, defends its national dignity firmly, provides its people with the position of masters of everything, meets the interests and desires of the popular masses in full and gives full scope to the national spirit and creativity. It is the ideal society, an earthly paradise, which is envied by the world.

That is not all. The point is how this greatness has become a reality and how its eternity is guaranteed.

In a nutshell, it has been made a lasting reality by great leadership.

Great leadership is precisely the leadership of President Kim Il Sung. He is the incarnation of patriotism. He has translated the will of the nation and the will of the fatherland into reality and displayed it in full. He is the hero of leadership and the father of the new fatherland.

It is under the leadership of President Kim Il Sung that our nation has cast off the yoke of colonialism and emerged as a great nation with the most glorious fatherland for the first time in its history of thousands of years.

The embrace I am in is, therefore, the embrace of the divine man, President Kim Il Sung, the embrace in which divine justice, the ideal of mankind, has become a reality.

Precisely here I have discovered the highest honour of hu-

manity as well as the pride and ecstasy of our nation.

Here are a few lines of my favourite poem:

Yes. The fatherland means
Our life that has been recovered by the leader,
Our pride that has been inspired by the leader,
An ever-lasting embrace of the leader.
His embrace!
The fatherland, my fatherland!

Here in the embrace in which I am held are the greatness of our fatherland, the cradle of a genuine life, our nation's orthodox belief in justice and its bright future.

The Honour of Citizenship

On September 25, 1986 I had an interview with Korean and foreign journalists for the purpose of formally renouncing my citizenship of the United States and announcing my taking up of permanent residence in the DPRK.

I had made up my mind to take up permanent residence in the Republic approximately one month before. The Republic had complied warmly with my request. Actually, therefore, I had already had the honour of becoming a citizen of the Republic.

The announcement to these journalists of my intention was, of course, aimed at proclaiming that I had found a genuine fatherland after a drifting life as an unworthy exile and that I was making a fresh start as a dignified citizen of the Republic by giving up the unsavoury citizenship of the United States.

At the press conference I first spoke about my discovery of the earthly paradise, my true fatherland, which I as a nationalist and a believer in the Chondoist religion had been seeking all my life:

"Since leaving my homeland, I have travelled many lands around the world, but never have I seen a country which is so vibrant with the spirit of national independence, never have I witnessed a society in which the people, held in such high esteem, are

living in such great happiness, participating equally in political affairs, as in this Republic.

"The leader and the people are held closely together by bonds of moral obligation and everyone, regardless of rank and past record, is on friendly terms with everyone else, just as in a family. In this social climate, people know nothing of the gulf between rich and poor, between high and low, and they are free from the evils of sycophancy and selfishness. This fascinating reality in which everyone enjoys perfect happiness as an innocent human being, as a heavenly angel, has worked a magical change in my psychological state...."

I also emphasized my great honour in being able to live among my most blessed fellow-countrymen under the wing of the great President Kim Il Sung. The whole house, listening to my impressions on taking up permanent residence in the Republic, roared with applause.

This press recognition, which might be termed both national and international, delighted me and inspired in me a sense of pride.

I wished this news to reach my friends in the south and abroad, as well as all those who had been observing my attitude with various points of view, as soon as possible.

In effect, the announcement of my taking up of residence in the Republic was significant in two respects. One was to wipe away my chequered past publicly and the other was to pledge a fresh start to my remaining years in the eyes of the people at home and abroad.

"Gypsy" once meant a romantic wandering person, and "Jew" meant a person without his own country. Most of my life I spent classed as such people.

However, now I have declared to the public at home and abroad my legitimate citizenship of the Democratic People's Republic of Korea established and developed by President Kim Il Sung.

What a profound and popular name the DPRK is!

In a conversation I had on one occasion with Secretary Ho Jong Suk, I learnt that, regarding the form of government to be established in the days after liberation, some people had proposed a bourgeois republic and others had supported the establishment of a

Soviet republic.

The President, however, rejected their arguments for governments which did not suit the situation in our country, and established a democratic people's republic on the basis of the line of people's government which had been maintained from the years of the armed struggle against the Japanese.

When I think that the Republic is rooted in the noble traditions of the anti-Japanese revolutionary struggle waged under the leadership of the President, I see the red mind and red blood of the anti-Japanese revolutionary martyrs in the flag of the Republic with its five-point star on a blue and red ground.

The people's government means a government of which the people are the masters.

This is an absolutely new and original government. That which represents and champions the will and interests of the workers, farmers and all other sections of the population is precisely the Government of our Republic.

So there can be neither privileges, the noble and the mean nor idlers under this government.

Everyone is a pillar supporting the country, and everything exists for the people and serves them. The Republic which, on this structural basis, brings the blissful land of independence, self-sufficiency and self-reliant defence to flower, is nothing other than an ideal state.

In millions of years, since man's emergence on the Earth, and in thousands of years since the birth of states, never has such an ideal state or such an ideal society as our Republic existed.

The establishment of such a state has been possible only under the leadership of President Kim Il Sung, the great thinker and statesman.

My honour in being a citizen of the Republic is the honour of being a part of the great state set up by the respected President, the honour of being a proud member of the great nation trained and led by the President and the honour of being a man of the great President.

I shall hold this honour as dear as my new life and always spur myself on along the road of devotion to my true fatherland.

2. I WAS BORN AGAIN

The Title of "Comrade"

Having made up our minds to settle in the Republic about one month before the press interview, my wife and I went on a trip to the old revolutionary battlefields in order to shake off the haunting shadows of our past.

Prior to making a fresh start, we intended to breathe new air in the sacred place of the homeland. Although it was a mid-summer day, our minds were filled with the fragrance of a thick forest swaying in the breeze.

I had been to these places during my exile, but on this pilgrimage I viewed the background of the old battlefields afresh. The more familiar I became with them, the stronger impact the nobility of the homeland had on my heart. We had a very pleasant time, as if having a honeymoon in our old age.

How could we know that the happiest and most glorious moment of our lives was awaiting us?

It was August 16, 1986.

The President met us again, as we were visiting the old revolutionary battlesites. In the morning, having been given the news that we had been summoned by the President, we hurried to him. When we arrived, he was already out in the garden, waiting for us.

He squeezed our hands warmly in turn, smiling broadly, but we, overwhelmed with emotions, were unable to offer proper words of greetings.

Whenever he met us, he gave us fresh strength and joy. He was now treating us kindly as if we were his own children, and emotions beyond description were stirred up in us. All our mental loads vanished in an instant and we felt as if we were flying high up into the blue sky.



Choe Dok Sin talks with deep emotions of having been reborn in the loving care

The mountain villa in August was enveloped in an auspicious atmosphere, as if the day were honoured by divine intervention. The beautiful scenery of the place under the unusually blue sky was exciting, and the birds warbling in the forest seemed to be loudly blessing the day.

Then we sat down together, and the President said that he had heard from an official that I had made up my mind to renounce my citizenship of the United States and to take up permanent residence in the homeland. He said that he was very glad at that and offered me broad encouragement. He also said that he had heard that, in view of my past, I hoped to work as the manager of a golf course, and he asked rather reprovingly why I had mentioned my past.

In fact, on the day when I made my request to take up residence in the homeland I expressed my intention to work as the manager "uncle" of the golf course which was being laid out near the Taesong Reservoir, because I thought it would be immoral to eat the bread of idleness and because I had to take my past into account. If I may digress, I would like to say that I am quite a good golfer. If a player takes three strokes over a distance of 160 metres from the tee to hole the ball, he makes a "par", but I hold a record for "holing in one".

So I thought I was the right man for the job.

The President looked very sorry on hearing this. He asked if I, who had been greatly interested in the reunification of the country even while abroad, would like to take on an important responsibility for the peaceful reunification of the country. He said that he would be grateful if I would do so. This was too much for me.

There and then the President appointed me to the post of Vice-Chairman of the Committee for the Peaceful Reunification of the Fatherland. I looked up at him vacantly, not knowing what to do. I did not think I was equal to such a heavy responsibility, but he was appointing me to the post in order to let me live a worthwhile life for the rest of my years.

"What great trust he places in me! How can I, a man of small calibre, prove myself worthy of his great trust?" I wondered.

"President", I said in spite of myself, "I am afraid. How can I cope with such a heavy responsibility?"

I was surprised at my own words and came to myself. (What a fool I was to tell him this!)

I collected my thoughts, quickly adjusted my clothing and then stood up courteously.

"President, I am very sorry to have contradicted your orders even for an instant," I answered. "I made up my mind to take the oath of allegiance to you, President, a long time ago, and as such how can I disobey your order appointing me to this post? I will work to the best of my abilities for the reunification of the country."

As he listened to my answer given in a choked voice, looking at me intently, he smiled broadly and then said, "Mr. Choe, you have wished me a long life in good health. Since you say you will help me in the cause of reunification, I think I can live for a long time." He was beaming with a bright smile.

I, too, smiled with warm emotions and my wife smiled a quiet smile.

At this most happy moment when smiles were flooding the room, I pledged mentally to prove myself worthy of his boundless trust and love.

(How eager he is to see the country reunified! To give him pleasure and ensure a long life and good health for him, we must

reunify the country as soon as possible. Though late in my life, I will be loyal to this cause.) This I said to myself as I looked up at the President, feeling extremely light-hearted.

Soon I forgot my diffidence and felt as if I were a child talking to an indulgent parent. I decided to tell him the wish I had kept in my heart.

Whenever the President had met me, he had addressed me by the title *Sonsaeng* (teacher—Tr.), which was much more than I deserved. On such occasions I was so embarrassed that I simply kowtowed. I had wanted to ask him to drop the honorific immediately, but had found it impossible to do so. I had blamed myself more than once for being timid, but had not been in a position to free myself from a sense of being a visitor to my homeland from my place of exile.

However, now that I had made up my mind to live in the fatherland and had taken the oath of allegiance to the President, there must not remain even the smallest dot of a cloud in my mind.

I piously placed my hands on my knees, then rose to my feet.

"President," I said. "I have an earnest request to make of you. Whenever you address me as *Sonsaeng*, I feel awfully embarrassed. Would you mind addressing me simply as *Dongmu* (Comrade), just as you do the people in the homeland?"

This was what I managed to say after summoning up a faint voice. I was now soothing my irritation, not even remembering the nonsense I had talked to him.

With a magnanimous smile all over his face, and reading the depths of my mind, the President said "Comrade Choe, Comrade Choe Dok Sin!" and "Comrade Ryu!" looking at us with tender eyes; then he added that from then onwards he would call us "Comrade" instead of *Sonsaeng*.

At this august and ecstatic moment, I looked up at the President, scarcely able to calm my palpitating heart, and feeling a lump in my throat.

All the happiness and glory in the world seemed to have been bestowed upon us, me and my wife, and I wished I could stop the moment from passing so that I could keep the worth of my life in that moment for ever.

As everybody knows, the word "Comrade" is a title that implies selfless unity and high trust between people who are dedicated to the same patriotic cause. In fact, the word "Comrade" which I had frequently heard during my repeated visits to the homeland conveyed to me feelings of the highest trust and intimacy, and I wished I, too, were addressed as such.

How could I, a man with a chequered record who had not even dug a shovelful of earth for the good of the country, expect to be called by such a priceless title?

The glorious title of "Comrade" represented a new life and honour bestowed upon me by the President, by the fatherland and by the people. The thought of this made me feel that I was not worthy of the title of "Comrade", just as I did not deserve to be addressed as *Sonsaeng*.

My wife and I firmly resolved to remember the great grace accorded us by the President as long as we lived and to repay him for it.

A Sleepless Night

On the day of our meeting with the President, my wife and I had a sleepless night. We could not suppress the emotions that were rising like a surging tide in us.

The voice of the benevolent President who had said "Comrade Choe Dok Sin!" and "Comrade Ryu!" was ringing in my ears.

I was lost in numerous thoughts. Then I shook my head. Hadn't I behaved like a child in front of the President, even making a request of him? Hadn't I behaved badly?...

After pacing up and down the room, I asked my wife in a low voice, as if talking to myself.

"Darling, have we ever been called 'Comrade' by anybody else in all our lives?"

The eyes of my wife as she looked at me wordlessly became moist.

We had never been called "Comrade" before. At this thought I was overwhelmed with gratitude to the respected President who had

bestowed the noble title of Comrade upon us.

Even the stars in the sky seemed to twinkle, as if whispering, unable to forget this honourable night.

Presently I took a special notebook from my bookstand, opened it and then took out my pen.

"...President, only today, when my grey hair has become sparse, do I feel that my life is worthwhile. It is really like a dream. To be given the noblest title of Comrade by the President! Can anything be compared to this glory? For me Comrade is a more valuable and meaningful title than that of Hero.

"I have been born again with the political integrity accorded me by the President, though late in my life. Now I think I have the world before me...."

I wrote down my thoughts in my notebook, without noticing how the night was advancing.

I examined the meanings of the words *dongmu* (mate, friend, companion, comrade—Tr.) and *dongji* (comrade—Tr.). *Dongmu* is used in many contexts such as *oggae-dongmu* (playmate) in childhood, *soggub-dongmu* (mate in playing house), *mal-dongmu* (companion to chat with) and so on, and all these meanings convey friendly feelings. There is also a proverb, "One can accompany one's friend to the southern land across the ocean." Thus from olden times confidence among friends has been one of the rules governing the five relations between people.

However, the title of *dongmu* which I received did not signify a mere friend or mate in the worldly or ordinary sense of the word. This title has different dimensions to its meaning.

It conveys the noblest love, trust and obligation between revolutionaries who share life and death in the cause of the freedom and independence of the country and the nation and their happiness.

Every chapter of history contains many laudable accounts of comradeship.

"I have devoted my life and all my possessions to my comrades. My comrades are my faith and my life." I think I read this passage in a book while I was ambassador to West Germany. I remember that this was what a leader of the Paris Commune said. It suggests to me

the revolutionary personality of the speaker.

Nevertheless, his passionate love for his comrades in the revolution ended in tragedy, and this was because of the immaturity of the thought, idea and leadership on which his love was based.

However, the title of Comrade I have received is an expression of the unprecedentedly great comradely love and trust the President has shown in making the fatherland what it is today by going through every manner of hardship.

Truly, the arduous and long path followed by the fatherland that has brought it to today's dignity and glory has been a historic, triumphant path on which the President created the great Juche idea, the acme of man's thinking, rallied comrades one by one under the torchlight of this idea and united them into steel-like forces.

What moved me to tears when I saw the multi-part film *The Star of Korea,* which deals with the President's revolutionary activities against the Japanese imperialists, was his great love for his comrades.

The film shows the President walking all around a vast wilderness in order to save the nation, staying up all night waiting for one of his men who hasn't returned at the appointed time, marching at the head of his men through a forest of enemy bayonets to protect his comrades and giving vent to his grief at the loss of one of his dear men by resolving to take revenge on the enemy a thousand times, and yet still remembering him. It is precisely this love of his for his comrades that has produced the unconquerable strength of the nation, liberated the country and brought today's dignity and glory to the fatherland.

The President is the incarnation of trust and love. He is a great man almost without an equal who shelters all the people under his wing and compresses time. He is a great Comrade.

Because they have the President as their great Comrade, our people are incomparably glorious, dignified and victorious.

In conclusion I wrote down in my notebook:

"...I again pledge to keep for ever in my beating heart the ecstatic moment when the President called me Comrade.

"How can I regret my sparse grey hair? Bearing in mind that I have been re-born as a man of the President, I will live a new life with

redoubled courage and youthful spirit and will loyally carry through to the end the assignment given me by the President."

My Birthday Dinner

In former days people compared time that passed quickly to flowing water, but not one day of my life in the embrace of the fatherland has passed without bringing me a new blessing of great significance, and this has made my heart swell.

On September 17, 1986 I had the surprise and honour of moving to a new house and of having a birthday dinner arranged for me.

My wife and I, exiles who had had to live a drifting life carrying a few trunks with us, moved into a well-furnished, fashionable house that can stand comparison with that of a millionaire.

It was too much for us, and we were utterly bewildered. To our greater surprise, a birthday dinner was given in my honour as soon as we moved into the house. Obviously, arrangements had been made. To the assembly of my acquaintances, an official gave an account of the impressive event. The President had made sure that we moved into the new house and had the dinner on my birthday.

Something warm swelled in my heart. Amid the congratulations offered by the guests, I held up my glass, but I could only say, "Thank you" because I felt a lump in my throat.

A birthday dinner! From ancient times, a dinner is given in honour of a baby when it is 100 days old, and then another on its first birthday, and so on, and then a banquet on the sixtieth birthday.

A man's birthday is a jubilant day and on this important day he is congratulated by his family, his relations and his friends.

Not everyone, however, enjoys the blessings of the day. Particularly for me, who had gone through the hardships of exile, the memory of my birthday was fading from my mind. On rare occasions I had had to write it down for some formalities, such as for my passport application.

However, the President knew when my birthday was and

arranged a banquet in my honour.

When he had met me a few years before, the President had warmly squeezed my hand, saying that he would like to congratulate me upon my 70th birthday, though belatedly. With such benevolence he arranged a dinner for me now, and the thought of this made me irresistibly excited and I seemed to hear his voice of congratulations resounding through the room.

For the President, who says that he finds it more pleasant to talk with workers and farmers in a factory or in a farm village on his own birthday than to have a dinner, to have arranged a birthday dinner in honour of an ordinary man! The origin of birthday celebrations may be traced back to the remote past, but I know of no such benevolence as was bestowed on me.

As glasses were raised in congratulations and amicable conversation continued, the memory of my past came back with deep emotions—the bitter recollections of myself in childhood lying in my mother's lap and asking her, as she sat spinning by hand by a wormwood fire in the yard of a country cottage, how many more days it was until my birthday, of crying for a birthday cake on a spring day which was far from my birthday, out of envy at the rice cakes in the hands of the colourfully-dressed children of the rich people, and of the fact that I myself had never arranged a birthday dinner for my father during his lifetime, although I knew it was the filial duty of a son to do so.

I drank a glass in an effort to free myself from thoughts of my personal affairs. I tried to appreciate the meaning of the birthday dinner given in my honour that day.

That dinner signified my starting of a new life in the embrace of the fatherland, in the embrace of the President, a dinner which was of different dimensions from the one given in honour of the birth of a physical life.

For more than seventy years, since being born into a ruined country, I had had to plough through the mud, but now, though in my twilight years, I was making a fresh start. How blessed I was and how significant it was for me to be living a new, worthwhile life, in the embrace of the President!

My heart was thumping and throbbing with the new life that

had been given me by the President.

"I Was Born Again"

On September 18 (August 15 by the lunar calendar), 1986, the streets of Pyongyang and its outskirts were congested with traffic; it was harvest moon. People were going in droves to visit the graves of their ancestors.

It is a tradition that on that day the people hold memorial services, offering cakes made of newly harvested rice at their ancestors' graves and tidying the graveyards. So the streets and hills around the city were crowded with visitors.

In the north the government shows special concern for the people who visit their ancestors' graves on *Hansik* (the 105th day after the winter solstice, on which sacrificial food is offered at ancestors' graves) and harvest moon, and provides them with transport such as trains, buses and other vehicles. That is why in the north the particular national custom of ancestral worship is preserved.

My wife and I were also among the visitors. I had looked around my father's grave on the occasion of the unveiling ceremony of the Patriotic Martyrs Cemetery, but because it was a national occasion I had been in no position to offer services in a personal capacity.

I was lost in deep thought as I sat in my car heading along the Pyongyang-Sunan motorway, with which I had already become familiar.

Probably my wife was affected by my thoughts, or she had the same feelings as I on that day. She said to me in a low voice that I looked very happy. "I am not visiting my father's tomb only to offer a memorial service," I answered quietly.

Yes. I was going with a joyful heart. I was going to my father to tell him how great was the trust the President had placed in me and how great was the love he had shown me.

When he had met me approximately one month before, the President had told me that he had paused in front of my father's

tombstone while inspecting the newly laid-out Patriotic Martyrs Cemetery, and he advised me to visit my father's tomb on the next harvest moon.

Later, I had heard from an official that the President had reminded him of an event in the past, to the following effect:

"When I was being tortured in Jilin Prison by a Chinese policeman who inserted sticks between my fingers and twisted them, Choe Dong O (the author's father—Tr.) caught sight of me through an opening in the cell.

"Strangely enough, the policeman stopped torturing me as soon as Choe Dong O left.

"Probably he had told the policeman that Kim Song Ju (the boyhood name of the President—Tr.) was a nationalist, not a communist."

Recollecting his days at the Hwasong School, the President had told me that my father did not prohibit young people from reading books on progressive ideas, and now he was again remembering with warm emotions an event in the past, a fleeting incident that had occurred over half a century before.

I was moved to tears by his benevolence, which even the gods of heaven and earth cannot but admire.

Meanwhile, my car arrived at the entrance to the Patriotic Martyrs Cemetery. A large number of visitors had already arrived. If I were what I had been before, I would have been praying for forgiveness for the past wrongdoings that were rending my heart. But now my feelings were different.

I alighted quietly from the car and, with a pious feeling, cast my eyes over the cemetery. Familiar names inscribed on tombstones near and far could be seen.

My wife was already offering pure water at the base of my father's tombstone. She and I stood side by side and paid silent tribute before the tomb. Picturing in my mind my father in his lifetime, I called, "Father!" in a low voice. It seemed as if he would answer.

In my mind I told him of the two events about which he would be pleased to hear above all else. One was the fact that, though late in my life, I had been held in the embrace of the fatherland, in the

embrace of the President, just as my father had wished. The other was the fact that I had been given the title of "Comrade", the highest honour, by the President.

"Father," I muttered in a tearful voice. "Yesterday I had a birthday dinner for the first time in the fatherland. I was born seventy-four years ago, but I have been born again as a new man in the embrace of the President, in the embrace of the fatherland. May you be pleased with this...."

It became much quieter all around now, and I thought I could hear my father's faint voice, saying:

"A mere acknowledgement of an act of grace is far from tears of gratitude unless you know how it came and preserve it in your heart and soul. I wish you to know this truth and remain loyal to the great cause. Take up the cause of loyalty to the fatherland I have left, and carry it through to the end."

"I will bear this in mind all my life."

I raised my head reverentially and the blue sky of the fatherland was unusually bright.

3. A WITHERING TREE BLOSSOMS

I Become a Deputy to the Supreme People's Assembly

It was in October of the year when I took up permanent residence in the Republic. The whole country was bubbling over because the election to the Supreme People's Assembly was around the corner.

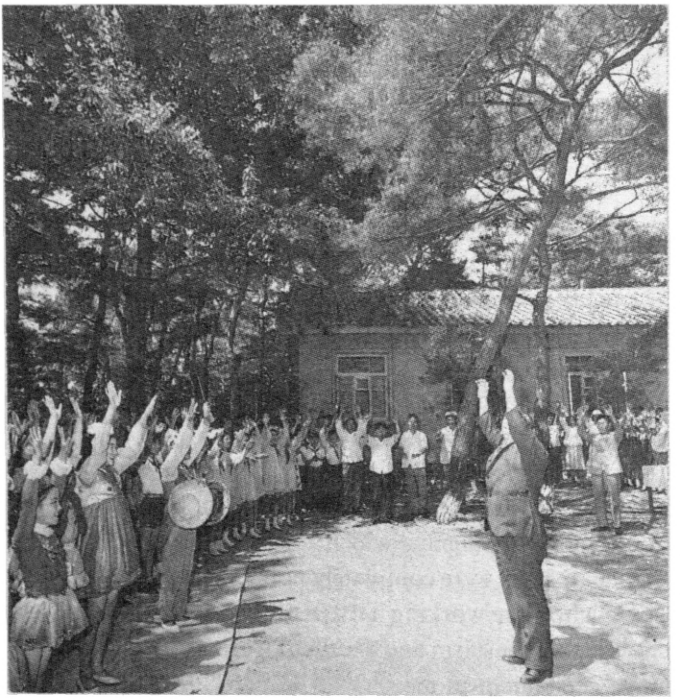
The newspaper articles and radio and television broadcasts dealing with the forthcoming election were not the sort of reports of rivalry among campaigners which I had been tired of in the south and overseas. They were completely new to me in that they reported on people who were working hard in order to greet the election with high political enthusiasm and excellent work results. All this caused a strange excitement in me.

However, I scarcely expected that I would participate in the election. Accustomed to elections in the Western world, I still lacked a knowledge of the election system in the Republic.

In the West, particularly in the United States, citizenship is granted to people who have lived in the country as permanent residents for a minimum of five years. Worse still, citizenship there does not necessarily mean the franchise. In some of her states one can have the right to vote and in others one may not have this right. As far as I remember, in no Western country in which I have ever lived or travelled is one granted the right both to elect and to be elected as soon as one acquires citizenship.

So I had usually regarded elections as a practice of exorcism in other people's houses, particularly in the south where elections were so fraudulent and detestable that I had been totally indifferent to them.

Therefore, when I was granted the right to vote in the election to the highest legislative body of the Republic only one month after



Choe Dok Sin, together with children, shouts long live President Kim Il Sung

giving up my unenviable citizenship of the United States and being taken into the embrace of the fatherland, I was unable to repress my swelling emotions.

Moreover, who could ever have imagined that I would be elected to the Supreme People's Assembly?

Later I discovered that, when the list of candidates, including myself, for election to the Supreme People's Assembly was carried in the October 29 issue of the *Rodong Sinmun*, many of my friends abroad questioned it, wondering if it were not another man with the same name. No wonder, because I myself was surprised.

A few days before the announcement of the list of candidates, I was taking a stroll in my garden, which was a new habit I had acquired in the homeland. The trees, with autumnal tints, were very

beautiful in the morning sun. The air was fresh and so was my mind. Suddenly a pair of pheasants flew into the garden and alighted on the hilly lawn at a little distance from me, where they began frolicking. Pheasants here are not afraid of people. As I sauntered towards them my wife came out trotting, calling me. She handed me a letter which she said had just arrived. It was notification that I had been nominated as a candidate in the election. It was so great a surprise that I could hardly believe it. I thought it might be for another man of the same name.

I opened the letter and found that it was for me. It clearly stated that I had been nominated as the candidate for the 183rd Ryonsang Constituency in the election to the Supreme People's Assembly. On that afternoon an official from the central authority came to me and explained that in the Republic the voters who nominated the candidate for their constituency were supposed to inform the nominee. He congratulated me on my nomination; I seemed to be in a dream.

It was too great a trust and glory for such a man as I who had for so long been astray, prejudiced against his fatherland, and never even laying a single brick for nation-building.

The stronger I experienced the trust placed in me by the fatherland, the deeper I bowed to the greatness of the President's embrace. How could his embrace be so broad, so warm and so noble as to move me to tears!

My excitement at the election was beyond all description.

What impressed me most was the fact that respected President Kim Il Sung and dear Secretary Kim Jong Il were held in such high esteem by all the people that they were nominated for candidacy in all the constituencies throughout the country. This was an expression of high respect for them.

However, they humbly said that, according to the election law of the Republic, a candidate was supposed to receive votes in one constituency alone and each chose one. On the election day they were among the voters.

The event was so august and sublime that I could only bow my head.

Acclamation and modesty are the beautiful election practice that can be found only in this country. Elections in the Western world seem to people to be competitive, and this is described as a democratic practice. However, is it not a brutal fact that the so-called free competition is expressed in the invention and distortion of the people's will?

A natural expression of the people's will on the basis of their unanimous support for and trust in the President, not by means of rivalry supported by government authority and money, was the election in which I participated in this country.

Another impression I received of the election to the Supreme People's Assembly was that the people greeted it with a high degree of political enthusiasm. The whole country was vibrant with the patriotic enthusiasm of the people who were trying with all their hearts and efforts to make the election a brilliant success, and this enthusiasm rose with the approach of the election day.

The daily and hourly news reports were full of the patriotic deeds performed by the people out of their devotion to the election.

Particularly notable was the fervent loyalty of the people in the constituencies where the nominations of the President and the dear leader Comrade Kim Jong Il had been accepted. For instance, the workers of the generator shop of the Taean Heavy Machine Works in the Taean Constituency where the President had chosen to be nominated as the candidate were reported to have exceeded their daily production quotas by 80 per cent.

The enthusiasm of all the people for the election was a manifestation of their consciousness of being masters of state power. They were proud of being voters, each as a prop and stay of the country, not merely as "voters for the sake of elections", as in the United States and south Korea.

I could not help being moved by this essential difference between the elections in the DPRK and in the Western world, where ballots are cast under the sway of government authority and money.

The scene on the election day made a strong impression on me.

When I was abroad I had heard that in the Republic election days were like festivals, but that was the first time I had seen this with my own eyes and had first-hand experience of it.

I was to vote in the 43rd Constituency in Pyongyang. There Kang Sun Hui (50 years old) was the candidate. She had been born into the family of a patriotic martyr and educated at the Mangyongdae Revolutionary School, had studied abroad specializing in the textile industry and was working with devotion at an important post. There are many women deputies in the Republic. That day my wife and I went to the polling station.

The place was decorated in a festive manner, and people were dressed in festive clothes.

The polling station was to open at 9 a.m., but was already humming with merry people. Everyone was a dancer or spectator. People would dance merrily to the tune of a gong, *changgo* and drum until they got tired, then relax and look on; then they would again jump into the dance.

After a short time a group of schoolchildren came to give a performance to mark the election. After a few performances, the dancing resumed. Now the voting began and, as it went on, the dancing grew more and more enthusiastic.

My heart swelled with excitement at having voted for a people's representative who would work in support of the fatherly President, taking pride in having performed my duty as a citizen and having exercised my right as such for the first time in my life. I joined the dancing in spite of myself, heaving my shoulders up and down to the merry sound of the drums. Handclaps could be heard here and there, and the drumbeats sounded louder and louder. The people had probably recognized me, and this made me happier. Unconcerned about whether or not I was dancing in time with the music, I went round, heaving my shoulders up and down, hand in hand with those brothers whom I had longed for so much. I was absolutely entranced and enthralled, as if I were dancing in the flower garden of the "heavenly land".

The dance which I danced for the first time since my birth was an eruption of the pride and happiness I was feeling as a citizen of my true fatherland, the eruption of my resolve to be loyal to the

President who had given me honour and a worthwhile new life.

When we returned home, my wife said that she had wiped away her tears more than once on seeing me dance. I fully understood why she had wept.

I had seen elections in south Korea, and they were held usually under sharp police surveillance. They were farces and free fights which were staged under the sway of political impostors with the backing of "government" power and money. I wanted to say proudly that the election in the DPRK was the noblest and purest of all elections in the world.

The election results were announced. All the qualified electors participated in the election and they all voted for the candidates!

These brilliant results showed our people's unanimous will to make the people's government established by the President unshakable and to bring about the lasting prosperity of the country and nation.

I was granted the highest honour of becoming a deputy to the Supreme People's Assembly. What should I do to prove myself worthy of the divine benevolence bestowed on me and of the trust placed in me by the voters?

There is a Chinese legend about indebtedness being repaid by a grass knot on a pathway.

Once upon a time a man named Wei Wuzi fell ill. His illness was terminal, so he called his son Ke and left a will in which he instructed that his favourite concubine be buried with him when he died. Nevertheless the son, out of pity for his father's concubine, let her marry another man after his father's death, contrary to the will. Ke grew up and went to war. When he was fighting against heavy odds, the spirits of the now dead woman and her father appeared and left a grass knot in the path of the enemy general who was falling upon him. The enemy tripped over the knot, stumbled and was taken prisoner. The legend was the origin of the saying that indebtedness is repaid by a grass knot on a pathway.

Nothing, however, not even such a grass knot, can repay the infinite grace bestowed upon me by the President. A verbal pledge is no better than an oath made in the heart. So I am resolved to repay the never-to-be-forgotten indebtedness which I owe to the President

by working until my flesh and bones wear out.

The True Value of the People's Will

In south Korea I did not go to the polls because the elections there were detestable, and when I was abroad I would not have been allowed to vote even if I had wanted to do so.

My first participation in an election in the embrace of the Republic in my whole life made many impressions on me, of which I must recount the results of the election in which all the qualified electors participated and in which all of them voted for the candidates.

I take up this matter again because in south Korea and in the United States they frequently dispute this fact, or doubt it.

To be candid, I myself had shaken my head dubiously. My attitude had been based on my understanding of the Western way of liberal democracy that implies competition in all elections, which in turn presuppose voting against one's rivals. Speaking ill of the elections in the DPRK from this point of view is tantamount to a cross-eyed person complaining that the prop of another man's house is not upright. As I have mentioned before, the 100 per-cent participation of the voters in the election and the 100 per-cent acceptance of the candidates is unique to the elections in the Republic, and this I felt strongly. This represents how high the political awareness and enthusiasm of the citizens of the Republic is and how intense the socio-political climate of the Republic is.

In the first place, all the qualified voters participate in the election because they have a high sense of responsibility as and take great honour in being masters of state power, and because they are provided with every condition enabling them to display their enthusiasm to the full. In other words, every convenience is provided for the voters, such as mobile ballot-boxes for those who are in hospital or a sanatorium or are travelling, in addition to the constituencies and sub-constituencies which are formed in residential areas according to the size of the population.

Then, the candidates all enjoy the trust of the voters as reliable

patriots who, as their representatives, will deal with state affairs with complete devotion, so that all the electors support the candidates unanimously.

This support finds expression in the people voting for the candidates.

The word "voting" here has a connotation which differs from that of casting a ballot in capitalist society, which suggests throwing away the unsavoury ballot. In the Republic the act of voting suggests offering the vote of one's devoted heart to the state. Therefore, the electors say that they are offering "votes of approval". This implies that voting means offering one's share to the consensus of loyalty to the President and to the patriotic cause, and does not represent an act of rivalry.

From this, elections in the Republic result always in unanimous approval, the highest and greatest expression of the people's will, not in for and against or in majority and minority.

I would like to emphasize that this is the purest of election systems at the highest level, and a major criterion for establishing an ideal society, and it can only be seen in the society of trust, in the society which has been evolved by the President's government by moral influence, the society in which state power is in the hands of the popular masses.

It would be impossible to dwell here on all the scandals relating to irregular elections in the Western world. I shall take only a few examples.

First of all, in Western society things are not arranged for Presidents or Members of Parliaments to be elected according to their personal merits. That is because elections there are controlled by money.

If a man is to run for Congress in the United States, for instance, he needs at least 100,000 to 200,000 dollars. Even if he runs, he is unlikely to be elected unless he has enormous financial power at his disposal.

During the presidential election in 1980, Reagan reportedly spent 15,000,000 dollars initially on overcoming his rival from his own Party, and 30,000,000 dollars on defeating Carter from the Democratic Party.

The same can be said of south Korea. The *Dong-A Ilbo* said that Chun Doo Hwan spent billions of *won* on his campaign in 1981 and some candidates for the national assembly squandered 800 to 1,000 million *won* in 18 days.

In such circumstances, people without a lot of money cannot even think of running for election, and even when they do, they mostly lose in the competition with money and ruin themselves.

As you can see, elections are conducted not according to the merits of the person but under the influence of money. That is why the winners serve their wealthy patrons rather than working in the interests of the public.

When I was abroad several years ago, an election campaign was at its height in that country. The owner of the house in which I was lodging told me suddenly that he and his family were going on a trip to Switzerland. He explained that he was going to stay away because he did not like the man who was running for President.

From this it was obvious that the election would fail to represent the true will of the people.

In the same context, I must touch on the scandals of election rivalry.

In Western society, rivalry is described as something indispensable to democratic elections. They try to use it to gloss over the irrationality of their elections but, on the contrary, they reveal this irrationality more glaringly.

In an attempt to justify their rivalry, they say that they profess their political views so that they are judged fairly by the voters. In fact, however, such justification is nothing more than a pretence. To tell the truth, their rivalry is a sort of free fighting. The rivals attack one another's vulnerable points, and even go the length of resorting to personal abuse. This fighting brings shame to all sides and harms everyone.

The competition not only damages all the rivals but also corrupts many voters. That is because such rivalry is bound to invite the involvement of the power of money and authority in the campaign, which in turn encourages among the voters bribery, fraud, trickery and every manner of irregularity.

Therefore, their professed promotion of the people's will is

nothing but nonsense.

These two examples show that even those who have won the majority of the vote do not necessarily represent the true will of the people.

The general democratic principle that the minority should obey the majority is based on the premise that the elements of all sides are in fair and equal competition. If this premise is wilfully violated by the power of money and authority and the majority is fabricated, the majority is by no means a democratic majority.

So the fact that Reagan became President by what they call the vote of the majority cannot convince anyone that he represents the people's will. Roh Tae Woo says that he has been elected "President" by the approval of 36 per cent of the electorate. This is even more ridiculous, in view of the fact that the 36 per cent itself does not represent what he calls a majority, and particularly in view of the fact that these figures have been manufactured by a computer.

Here is another example that illustrates how brazen-faced the inventors of the people's will, the hypocritic democrats, are.

When I was south Korean ambassador to South Vietnam, I saw that Ngo Dinh Diem, the then President, filled the so-called national assembly with his faction and then divided them into two artificially-opposed parties. Such a puppet-show is common practice, though to a varying degree, in the Western world, and of course, in south Korea.

In a nutshell, the absurdity of Western-style elections, which are conducted in the name of liberal democracy, is mockery of the sacred right to election and stifles the true will of the people.

As the saying goes, "When money holds sway, the truth is gagged," and the tragedy of Western society lies in this absurdity.

Pearls shine more brightly in the dark. No matter how maliciously the West slanders our Republic, it is as absurd as sneering at the sky.

Indeed, elections in the Republic, unlike those in the West which are weighed down by the power of authority and fooled by

money, are noble undertakings in which the popular masses, the masters of state power, elect their patriots, their servants, to the legislative body by the consensus of their honest and loyal minds and entrust them with the administration of state affairs, wishing them to work faithfully in the interests of their fellow countrymen.

Therefore, the ballots that are stained with the dirt of official power and money in the West have no place in the ballot-box of the Republic.

The marvellous election system and the election atmosphere and results I have now witnessed in the Republic, that is, the 100 per-cent participation of the qualified voters and their 100 per-cent support for the candidates, truly testify to the real value of the people's will.

I take pride in saying that the most sacred election, that in the Republic, is a model for the world.

The election system of the Republic, which ensures the fullest expression of the people's will, is an example that must be followed by the millions upon millions of progressive people who are endeavouring to establish democratic governments. This is as natural as the sun rising in the east.

A Glorious Day

Another glorious event that will remain in my memory as long as I live was my attendance at the first session of the 8th Supreme People's Assembly on December 29, 1986.

The Supreme People's Assembly is the highest organ of state power; it elects the President, makes laws, approves national economic plans and deals with the other important affairs of state. Its first session elects the President.

The thought of attending that important meeting excited me beyond measure.

On the eve of the meeting I was unable to sleep; I thought over what the meeting meant and how I should conduct myself. My wife was feeling the same as I and thinking one thing and another; then she opened the wardrobe in order to choose the suit I would wear at

the meeting. I felt grateful to her for her warmth and feminine kindness.

After a while she picked out a suit of a dark-blue colour. Obviously she meant to make me look younger than I really was. I was unable to calm myself, like a child waiting impatiently for the night before New Year's Day to pass quickly. Several times I went out to the garden and looked up at the sky. Innumerable stars were twinkling, as if forecasting fine weather the next day.

Finally the night gave way to the day on which the meeting was to be held.

The Assembly Hall is a magnificent building. It is on a grand scale and original in its architectural form. Its outside walls, balconies and columns are faced with stone, and sculptures have been placed to harmonize with the architectural style of the building. All this adds to the quality and importance of the building as the State Assembly Hall.

The interior of the building is even better. The large hall where the meeting was to take place looked graceful and noble, and yet august. The platform could be seen from every seat in the hall.

I was rather dazed by the magnificence of the hall. I looked about for a while and found a card bearing my name set on a seat in the front row, from which I would be able to see the Presidential seat from the closest distance. That was beyond all my expectations.

I felt greatly embarrassed. My fellow deputies were all patriots who had been loyal to the President and to their people all their lives. Among them were veterans who, under the command of the General and displaying single-hearted loyalty to him, had fought and destroyed the Japanese invaders on the bloodstained battlefields of the forests of Mt. Paekdu and on the vast plains of Manchuria, as well as the heroes, innovators, renowned scientists, technicians, writers, artists and other patriots representing the different sections of the population who, in support of his policies ever since his triumphant return home after national liberation, had dedicated themselves to nation-building, to the Fatherland Liberation War and to the cause of building an earthly paradise of socialism.

The large assembly of deputies were the sons and daughters of

the workers, peasants and other toiling people who had been oppressed and maltreated in former days. These representatives had been trained by the President into men and women of great calibre to take charge of state administration and national security. They were all united around the President with unswerving loyalty to him, just as the planets revolve around the sun as if safeguarding it. I can say that they are the might of the fatherland as well as the pride of the nation.

I stood little comparison with them. Nevertheless, I became a deputy to the Supreme People's Assembly and was standing in the ranks of these patriots. This I shall never forget, even in my grave.

Is there anything in the world as august as this assembly? The temple on Mt. Olympus is referred to as the symbol of holiness, but that is a myth about twelve gods which, under Zeus, are said to have governed the world.

How could the holiness of the temple of Zeus be compared with the augustness of the Assembly Hall where President Kim Il Sung, the paragon of patriotism and loyalty on Earth, the genius of a great human cause and the great man of the century, was going to be acclaimed President again on that day?

It was three o'clock in the afternoon and the historic moment was approaching. Respected President Kim Il Sung appeared on the platform of the Mansudae Assembly Hall, which was the focus of the warm minds of the whole country. Cheers of *manse* shook the whole building.

The meeting was declared open, and Deputy Rim Chun Chu addressed the assembly about the presidential election. Representing the unshakable will and earnest desire to accomplish the Juche cause under the leadership of respected President Kim Il Sung, who had devoted his whole life to the cause of independence and the sovereignty of the fatherland and prosperity of the nation, the speaker put forward reverently the proposal of the Political Bureau of the Central Committee of the Workers' Party of Korea to re-elect him President.

The proposal met with thunderous applause and the whole building swayed in great excitement.

The great leader was re-elected President by unanimous

approval. With the Assembly Hall bubbling over with strong emotions, the fact that the respected great leader had been acclaimed President was announced from the high rostrum.

The deputies all rose and paid the greatest honour to the President by shouting, "Long live the great leader Comrade Kim Il Sung!" The Assembly Hall was overflowing with joy and emotions.

This was the expression of the feelings of unqualified trust in and highest respect for the President and a manifestation of our nation's fervent will to hold him in high esteem and follow him to the end.

I, too, raised my hands high and cheered at the top of my voice. My heart, that had been dried in a rough wind all my life, burst into surging emotion and I felt something hot in my throat.

Like a child crying before its parents I, a grey-haired man of the President, shed tears of excitement at the benevolence and affection with which he held this stained man in his embrace, the embrace which had held my father, as he would do his own child, caressed me and, instead of questioning my mistakes, consoled me for my hardships overseas, addressed me by the precious title of Comrade, which is used only between fellow fighters who share life and death, opened my hazy eyes to the truth, appointed me to an important post for the cause of national reunification and even made me a deputy to the Assembly where important state affairs are considered.

At the august moment when the great leader was re-elected President, my heart throbbed with feelings of infinite glory and happiness, and I felt dignified and proud. If anybody had asked me what I have done all my life, I would have had no answer to give him in the past, but now I had an answer that I could give in a loud and proud voice: "I have acclaimed the sun of Juche by raising my hands high!" and "My hands were also among the forests of raised hands of loyal men."

I, who had been lonely and sad like a tortoise which lives an amphibious, unsettled life, had now acquired the full worth of having lived until my dark hair turned grey. Could there be a greater glory than this?

When I think of this glory, I feel the great value of my remaining years more strongly in my heart.

People say that flowers blossoming in a withering tree are more beautiful. Although my physical self is like a withering tree, my heart is beating with fresh strength, with the vitality of the trust and love shown me by the President. I shall split my remaining life into minutes and seconds, set up a landmark in my life at each minute and second and extend them into days and hours, and work single-heartedly on the road of patriotism, led by the President, and bring my loyalty to full flowering.

Prostrating myself and vowing to give pleasure to the President, I humbly pray that he may live long in good health.

4. A LEGEND OF THE 20TH CENTURY

A Legendary Hero Who Saved the Nation

Whether a period gives birth to a hero or a hero gives birth to a period has been debated for many years. Of course, a hero and his period are closely connected with each other, but I should emphasize that the hero makes an era. When I say this, I have in mind the history of my country.

My country and the Korean nation were saved from the crisis of extinction and have now become dignified neither by the grace of God nor by fortune, but through the brilliant intelligence and under the leadership of President Kim Il Sung, the peerless patriot and legendary hero.

Every chapter of our nation's history of five thousand years is replete with harsh trials and tortuous events caused by numerous invaders. But these trials and crises did not threaten the very existence of the country and the nation.

However, the occupation of Korea by the Japanese imperialists and their colonial rule brought the Koreans to the brink of extinction.

Because of the corrupt and incompetent flunkeyist rulers of the feudal Li dynasty, the nation's strength waned and the Korean peninsula became the battleground where the major rival powers locked horns. The Japanese imperialists, having defeated their rivals in the Sino-Japanese and Russo-Japanese wars, finally occupied Korea and made it their colony.

The peasant army which fought in revolt under the banner, "Repel the Western and Japanese invaders for the security of the country and the people!" was put down, and the Righteous



The Arch of Triumph that symbolizes the activities of the great leader President Kim Il Sung to liberate the country

Volunteers Army Movement to restore the sovereignty of the nation was also drowned in a bloodbath.

Tears of grief surge in a river,
Tears from the blue fall like rain.
How can I forget my way home
Even in my grave?
I will become a cuckoo and return home
With the blood of vengeance in my mouth.

This is a passage from a poem left by Chon Hae San, the commander of a volunteer force, who fell in a battle against the Japanese imperialists.

The March 1 Uprising broke out against the Japanese invaders all over the country, but it ended in bloodshed. The Independence Army Movement, which took place outside the country, also fizzled out after a number of setbacks.

Worse still, within the nationalist movement Choe Rin and his ilks came up with the "doctrine of autonomy" and Li Gwang Su with "national reformism" when the Japanese imperialists were intensifying their repression of their colony and extending their aggression, at the same time as occupying Manchuria. They were in favour of compromise with the Japanese enemy and surrendering to him.

These pseudo patriots became traitors and preached that "Japan and Korea are one" and that "the Japanese and Koreans are of the same stock."

Some stupid people who claimed to remain loyal to the fatherland went into seclusion and tried to console themselves by lamenting that history had come to an end, that the flame on Olympus had gone out and that the national strength was exhausted.

Everything seemed so dark that feeble-minded people were unable to see even an inch ahead.

Our people, defenceless and supportless, were craving for the appearance of a hero who could save the nation.

Even the Scripture of the Chondoist religion which is chanted when offering a prayer contained the passage:

"There must be a great mind among us Orientals. Who will be the first to dream up a great idea? Alas! No one has yet done it.

"If anyone conceives it, may he meet the aspirations of millions and millions of lives!"

This earnest prayer was not in vain.

At long last, like lightning in the dark, General Kim Il Sung, in his twenties, raised the flag of a great war against the Japanese imperialists.

The opening of a war against the one-million-strong Kwantung Army of the Japanese imperialists lit up millions upon millions of stifled lives. Since then our nation, entrusting its destiny to the

General, has followed him, regarding him as the sun and saviour of the nation.

The author of *A Short History of the Korean Revolution Overseas* described the General by the name of One Star and then Sun. By giving him the latter name, the author represented the unanimous will of the Koreans who held the General in high regard as a divine man.

The Japanese imperialists boasted of their strength by comparing the anti-Japanese guerrillas to "a drop in the ocean". Challenging imperialist Japan, then one of what they called the five great powers of the world, was truly unimaginable.

However, the war ended in the defeat of these imperialists, not of the guerrillas. This is a truly mysterious event.

This was how our nation was saved from the danger of extinction and embarked on the road of the fresh development of its history.

The General's brilliant achievements do not end here. When I say this, I mean his exploits in the war provoked by the US imperialists on June 25, 1950. Since he was to repel the invasion of the imperialist United States, which boasted of being the strongest in the world, the destiny of the nation was at stake in this war.

Following their victory in the Second World War, the US imperialists chose Korea as the first battleground to realize their wild ambition for world domination. They even mobilized the armed forces of their satellite nations in an attempt to destroy the young Republic at one blow.

They calculated that, if they threw their armed forces and the latest weapons into the war, they would be able to defeat the Republic in a few days.

The Republic in those days was in its cradle. It was only a short time since its establishment, since its liberation from the yoke of Japanese colonial rule. The regular army of the Korean people, which had been developed from the Korean People's Revolutionary Army, was only two years old. It was poorly equipped and lacked experience of modern warfare.

That was why the Western world compared this war to a duel

between a big gun and a club, and to my regret I was on the Western side.

However, the war ran counter to such conjectures. After hard-fought battles over three years, the United States had to sign a truce that recognized her defeat.

This, too, was a legend of the 20th century that amazed the world. Man's history knows many instances of heroes who have defended their countries and peoples from foreign invasion. But it knows no such a hero as our President who has in his lifetime defeated the two strongest imperialist powers of aggression.

When I think of the fact that, under the leadership of the great President, our nation has repelled invaders from Japan and the West, and entered a period of national prosperity, my heart fills with feelings of respect for the President.

The Meaning of the Arch of Triumph

Every visitor to Pyongyang can see the Arch of Triumph at the foot of Moran Hill and sense the augustness of the monument.

The Arch of Triumph was erected on the occasion of the President's 70th birthday on the historic site where he made his first speech after the liberation of the country. It symbolizes the unanimous, ardent desire of the nation to convey his immortal exploits to posterity.

Until this monument was erected, the one in Paris had been considered representative of its kind, but the Arch of Triumph in Pyongyang is superior beyond comparison both in its scale and architectural beauty.

What made a solemn impression on me when I stood in front of it was the noble meaning it conveys, rather than its scale and form.

The monument is inscribed in relief with a picture of Mt. Paekdu which served as the base of the armed struggle against the Japanese imperialists, with the figures "1925 to 1945", the glorious period from the year when the President crossed the Amnok River in his teens with the great ambition of liberating the country to the year when he returned home in triumph, and with the immortal

revolutionary paean, *Song of General Kim Il Sung*, its first stanza on the upper part of the northern wall and its second stanza on the southern wall:

Bright traces of blood on the crags of Changbaek still gleam,
Still the Amnok carries along signs of blood in its stream.
Still do these hallowed traces shine resplendently
Over Korea ever flourishing and free.

So dear to all our hearts is our General's glorious name,
Our own beloved Kim Il Sung of undying fame.

Tell, blizzards that rage in the wild Manchurian plains,
Tell, you nights in forests deep where the silence reigns,
Who is the partisan whose deeds are unsurpassed?
Who is the patriot whose fame shall ever last?

So dear to all our hearts is our General's glorious name,
Our own beloved Kim Il Sung of undying fame.

This song expresses the unanimous thoughts of our people who have held the President in high esteem as the saviour of our nation for so many years.

It is said that history is not made of itself. The modern history of Korea has been made by the revolutionary activities of the President, whose footprints leave traces of blood.

This is precisely what I have felt in my heart while on visits from abroad to the old battlefields and revolutionary sites that illustrate the history of the President's revolutionary activities against the Japanese imperialists.

It would be impossible to recount all my impressions of the historical facts of his glorious revolutionary activities. Here I shall write about a few of those which I, as a man who, though in foreign military uniform, became busily engaged in actions to contribute to national independence from the rule of Japanese imperialism, feel to be particularly significant.

I must, before all else, refer to the fact that he has blazed an unprecedentedly thorny path of revolution, displaying heroism, for a longer period of time than anyone else in history.

In general, guerrilla warfare takes place as an addition to the efforts of regular armed forces and with their support, as was the case with the guerrilla actions in some European countries directed against the invasion of the German army during the Second World War.

Also, a revolutionary war fought by guerrillas, in China for example, was possible only by relying on the vast territory of the country and on the masses of her people.

By contrast, the President emerged victorious in every battle without the support of regular armed forces or a home front to rely on in the war against a formidable enemy, imperialist Japan, which was out to dominate the Oriental world.

In his early twenties, the President formed the Anti-Japanese Guerrilla Army. With no supplies except a few rifles and grenades of his own making, the President raised the flag of war against the Japanese and fought for 15 long years. Every single day of this long-drawn-out war and every single move meant a bloody battle.

Flinging off the pursuing enemy through forests of enemy bayonets and destroying the enemy coming in frontal attacks day after day were, of course, an endless hard battle, and withstanding the cold of 30 to 40 degrees C below zero, marching through waist-deep snow day and night, and putting up with the shortages of food that sometimes compelled him to go without eating for several days on end, were truly incredible.

When the revolutionary ranks were undergoing a grim trial because of the Leftist struggle against the "Minsaengdan", the President destroyed the "proofs" of those who had been charged with "being involved in the Minsaengdan case" and saved a large number of these people. He also scrutinized an ox brought by one of his men who had been to obtain food. On discovering that it had belonged to a peasant, he had it returned to its owner. Hearing these explanations, I could catch a glimpse of the President's great personality and realize how it was that the guerrillas had become unconquerable.

I was also moved by the fact that the President had formulated the Juche-based national policy and maintained it at all times.

In his firm belief that the powerful forces of our own nation,

not dependence on foreign forces, would defeat the Japanese imperialists and liberate the country, he made strenuous efforts to rally under the banner of anti-Japanese resistance the workers, peasants, young people, students, intellectuals, the petit bourgeoisie, honest-minded national capitalists and men of religion, as well as all the other patriotic forces of the nation, behind the guerrillas who had been trained on the fields of battle against the Japanese.

As a result, the Association for the Restoration of the Fatherland, the first anti-Japanese national united-front organization in our country, was formed and spread its network deep into the homeland. Pak In Jin and many other believers in the Chondoist religion became affiliated with this national organization.

This was the origin of great national unity based on the President's brilliant idea of a united front. It became the foundation for victory in the war against the Japanese and for the prosperity of the nation.

All this could be done only by a man of such great calibre and intelligence as the President.

What made another strong impression on me was the fact that the President's objective in the war against the Japanese had always been to advance into the homeland.

This was in striking contrast to the attitude of most of the independence campaigners in those days who were afraid of the Japanese forces and flinched when faced by them.

Breaking through the watertight frontier guard of the Japanese imperialists and advancing into the homeland was something incomprehensible to an orthodox military mind. However, the President threatened the enemy constantly, advanced into the homeland and raised the torchlight of national liberation at Pochonbo on June 4, 1937.

In those days even the sun and moon looked dim. Under the tyranny of the Japanese imperialists, our people had been poised between life and death.

Then the President attacked Pochonbo, which the Japanese had boasted of as being an impregnable strategic vantage-point. By destroying the Japanese aggressors in this battle, the President

demonstrated that the Korean people were alive and that Japanese imperialism could be defeated, and he heralded the dawn of national salvation.

At the news of the battle at Pochonbo, Kim Gu, who was in Shanghai, exclaimed, "What a gallant action! Marvellous!" This is remembered by An U Saeng, the then secretary of Kim Gu. In spite of the press ban imposed by the Japanese imperialists, the news of the victory in the Battle of Pochonbo spread quickly far and wide.

The June 6th 1937 issue of the *Dong-A Ilbo* and the June 8th issue of the *Choson Ilbo* reported, "More than 500 troops equipped with machine-guns crossed the border ... set fire to the sub-county office and cut the telephone line; details of the loss unknown," and "Ten women Party members among Kim Il Sung's communist forces. Measures taken to mourn the killed policemen." The June 9th issue of the *Dong-A Ilbo* said, under the banner headline, POCHONBO SWEPT BY A HURRICANE:

"The office of Pochon Sub-county, the post office, the forest conservation bureau ... and the fire-brigade hall and other major buildings were burnt to ashes overnight. The police sub-station was riddled with bullet holes. From the site of the sub-county office smoke was still rising and the charred props and beams were lying in heaps, and the ashes of papers were drifting in the wind...."

The noble war waged by the President against the Japanese imperialists in order to save the country inspired the Koreans, who had been moaning in the abyss of darkness, with hope and confidence in victory. The story of his military exploits and his elusive tactics spread like a legend across the whole country.

"General Kim Il Sung, a peerless General sent from Heaven, can move the universe," "He can fly in the sky," "He can move his forces on dry leaves," said the people. They marvelled at him, saying that he had a good command of both military art and magic, could reduce geographical distances, rise into the sky and dive into the earth, change his shape and make himself invisible.

Also, a rumour had it that he was the commander of the Independence Army and that he had graduated from the Japanese Military Academy. Some people also said that he was over seventy because no one except such a veteran could use such elusive tactics.

The following is an anecdote. The Minister of the Japanese Armed Forces, having failed to execute his Emperor's orders to capture the General alive, said to the Emperor that he would rather die for his neglect of imperial orders than venture to take him prisoner because he was powerless before General Kim Il Sung, the master of elusive tactics, and then prayed that the Emperor might deal with him with deep consideration.

As you can see, President Kim Il Sung has long been held in high esteem by the Koreans as a legendary hero sent from Heaven.

At the banquet given in his honour by the People's Self-Government Committee of Ryongchon County, North Pyongan Province in November 1945, the President said:

"It would be impossible for a living man to cease to exist, and then re-appear and move by contracting the surface of the globe.... If ever the art of contracting the Earth existed, it would be the 'art of global contraction' used by the people. Whoever devotes himself to the service of the people and has unbreakable ties with them will be able to employ such an 'art'."

The President fought bloody battles for 15 years, always for the good of the people and always among the people. Our people believed in him, followed him and won their liberation.

The liberation of the country by the efforts of the President and his historic return home in triumph were hailed by the whole country. The November 15th 1945 issue of *Haebang Ilbo* reported:

"...Our young hero! The thought of having our national hero with us inspired in us a high sense of pride as Koreans even under tyrannical rule and repression, as well as redoubled courage with which to overcome whatever difficulties lay in the way of nation-building.

"The thunderbolt from the blue on August 15! As the great Korean city of Pyongyang greeted the heroic General who was returning home in triumph after breaking the shackles of Japanese imperialism, everyone was full of emotion...."

The Arch of Triumph, which towers augustly in the sky of the fatherland, will tell of the great President's victorious return home to all the generations to come and will be enshrined for ever in the history of the fatherland.

The Miscalculation of the White House

Whenever I recollect the "Korean war", I cannot help smiling a bitter smile. It reminds me of a fable about a greedy badger which was pricked all over by bees when it thrust its mouth into a beehive to eat honey.

One day after I had taken up permanent residence in the Republic, I paid a visit to Panmunjom. While I was inspecting the place where the Armistice Agreement had been signed, my guide told me:

"That is the seat you occupied at the time."

I stopped in spite of myself. That was the seat of shame where I had sat over 30 years before, with no voice at all, like a sack of borrowed barley, or like a cat in a strange garret.

As I looked at the seat, the pale face of Clark signing the 16 instruments of the armistice, recognizing his defeat, at Panmunjom on July 27, 1953, loomed up in my mind. He was the epitome of the miscalculation made by the White House.

In effect, the United States has grown fat on its conquest and plunder of minor powers.

Having fished a great deal in troubled waters, particularly in the Second World War, the United States became the chieftain of the imperialists and openly revealed her wild ambition for world domination. Her invasion of the DPRK was the first step.

The United States, which had had a covetous eye on our country for over a hundred years as she would, on a honey-jar, made the shameless calculation of swallowing up the area of the peninsula north of the 38th parallel, by what she called a quick decision, as the first step towards the invasion of the whole of Asia.

Clausewitz, a Prussian military theoretician, who is known as the founder of modern military science, said in his famous book *On War*, "War is not an amusement, nor is it the work of unbridled passion." But the rulers of the United States provoked the Korean war with unbridled insolence and passion.

When they launched their attack they said they would win

within a few days and that the soldiers of the People's Army would be terrified even at the sight of an American uniform. I myself thought the same as they did prior to my departure for south Korea after my training at a military college in the United States.

But what happened? The Americans, encountering the counter-offensive of the People's Army, fled from Seoul on the third day of the war, lost every battle and continued to retreat.

It would be impossible to enumerate all their defeats in the Korean war. I shall take only a few significant examples.

The US naval and air forces started the war with the roaring of artillery on June 25, and the commitment of their ground forces from Japan culminated in a full-scale invasion. Douglas MacArthur (General of the Army), the then Commander-in-Chief, United Nations Command, sent the 24th US Infantry Division, the 25th Infantry Division and the 1st Cavalry Division into the war.

A task force under the command of Lt. Col. Smith had been sent as an advance party to check the advance of the People's Army until the arrival of the 24th Infantry Division under the command of Maj. Gen. Dean. But the Smith Task Force had been defeated in its first encounter with the People's Army. Later Maj. Gen. Dean dismissed the commander of the 34th Infantry Regiment, which had fled as far down as 20 kilometres south of Chonan. He had never dreamed that he would be taken prisoner. He remained prisoner until the cessation of the hostilities. After the truce he was repatriated and lived in wretchedness until his death a few years ago.

About the miserable defeat of the United States by the People's Army, which they had looked down upon as a third-grade army, Perenbek, an American, said in his writing:

"Probably when the Smith Task Force saw strong enemy forces between the hills near Osan, when the 5th and 7th Marines knew that they had been isolated and surrounded by the enemy in the vicinity of Yudam-ri in the biting winter cold, and when Gen. Ridgway vaguely requested permission from MacArthur to attack if a favourable opportunity presented itself, such fateful moments, such moments of life or death and the human drama were a summary of a more ignominious defeat in the US history of defeats than those of all the policies made by lengthy discussions or

statements at the US State Council meeting or of their blockade policy."

In retrospect, I would like to quote a letter which an officer of Dean's division sent to his girl friend back in the United States. It was made public later. The letter precisely repeated what Caesar, the Roman emperor, said in his letter to his country after his triumphant expedition to Asia, the most curious letter in the world. The letter was very short: "I came, I saw, I conquered."

Caesar wrote this letter after the war, but this arrogant American officer said he had won the war even before any fighting.

Some American officers took an optimistic view of the Korean war by parroting what the famous British Admiral Nelson had said, "Never say probably. We are sure to win."

As a matter of fact, the United States had intended to level and plough up the whole of the northern half of the Korean peninsula by hurling huge forces into the narrow theatre of war—one third of its army, one fifth of its air force, most of its Pacific Fleet, the armies of 15 of its satellites and Syngman Rhee's "ROK" army, that is, a total of 2,000,000 troops with modern weapons and equipment.

Nevertheless, the United States suffered the first debacle in its history. The enemy's casualties were more than 1,567,000, including approximately 405,000 Americans, and the United States lost over 12,000 aeroplanes and other munitions in large quantities. This was a loss 2.3 times as large as its loss in the Pacific theatre during the four years of its participation in the Second World War.

This is not all. The United States replaced the Commander-in-Chief of the United Nations Forces three times, the commander of its 8th Army four times, and sent to the Korean front its most notorious man-killing generals who had had the experience of "victorious" aggressive wars such as General of the Army MacArthur, four-star General Ridgway, Van Fleet, Walker, Clark, Dean and many others. However, they all became defeated generals, and the prestige of the US armed forces, that had boasted of being the strongest in the world, collapsed.

That was why Clark, the last Commander-in-Chief of the United Nations Forces who signed the Armistice Agreement under a white flag, said:

"In carrying out the instructions of my Government, I gained the unenviable distinction of being the first United States Army Commander in history to sign an Armistice without victory."

The British magazine *The Economist* (dated December 9, 1950) said:

"Both Asia and Europe will not forget the well-armed and well-equipped forces of the two major powers (the United States and Great Britain) with the air and sea under their control, retreating before lightly-armed infantry forces."

Why was the United States, with such large armed forces, modern weapons and equipment and rich war experience, defeated by the Republic, with a total population of only 12 million?

This was a riddle to me who had a long period of military service behind me. I only found the answer back in the homeland.

In short, the decisive factor in the outcome of the war was not military and technical superiority but the noble patriotic spirit to repel invaders and save the nation, and the will to defend the country, particularly the strength of the entire army and all the people united behind the President.

According to military theory, the People's Army stood no chance of defeating the armed forces of the United States.

A Prussian proverb says, "Look at the sword and shield of your enemy." This means that one should see the enemy's arms before one begins fighting. But today I should like to say, "You must look at the man who uses the sword and the shield, look at the great man who gives his men unlimited strength, rather than at the sword and the shield."

By the great man I mean President Kim Il Sung, who brought the arrogant Americans to their knees.

One day during the temporary strategic retreat, the President, who was inspecting the movement of People's Army units, met an old man with his ox-cart on the slope of a mountain pass.

The President asked the old man where he was going over a pass in the dead of night. The old man answered that he was going north to General Kim Il Sung. The President asked him why.

The old man looked at the President dubiously and then said, "The way to General Kim is the way to victory in the war. Although

I do not know other things, I do know that."

At the grave moment when the destiny of the country was at stake, an ordinary mountain carter was convinced that believing in the President and following him was the way to victory. That was the unshakable belief of the entire nation.

At that time MacArthur, who had been called the Napoleon of the East and had been said to be worth 20 divisions, tried to boost the morale of his men by saying that his men would be able to eat Christmas dinner at home. But his words were powerless compared to those of the old mountain carter.

I am always moved deeply by the heroism of the People's Army soldiers whenever I see films dealing with their actions in the Fatherland Liberation War. Particularly the scene in *Wolmi Island* in which Yong Ok, a 17-year-old girl, dies in linking the telephone line with her body, made an unforgettable impression on me. Although she was still at an age when she basked in the love of her indulgent parents, she gave her life without hesitation for the country and for the President.

The haughty Americans could never have imagined such heroism.

The error in the American calculation was that they did not perceive the unbreakable will and noble patriotism of the People's Army and the Korean people who had inherited the glorious traditions of the anti-Japanese revolutionary struggle established by the President.

The loyalty of the army and the people to their country is far superior to any modern weapons or military equipment.

Here is another anecdote. As the film *A Revolutionary* shows, during the war some commanding officers in the line requested reinforcements to fight the enemy's reinforcements. But the President took care of the fighting men with warm love that inspired them with a conviction in victory, love which was much stronger than a force of several divisions. He supplied the soldiers in the line with beans so that they could eat hot meals of bean-sprout soup. The men, thankful to the President for his care, fought self-sacrificingly and held out to the last in defence of their heights.

Can any number of troop reinforcements be compared with his

loving care for his men? Giving full rein to the moral power of the army and the people in order to win the war was a major consideration of the President in his military strategy.

The United States failed to see this factor.

Not long after his dismissal I met MacArthur and said to him, "You were busy killing people, but you didn't know how to use your air and naval forces, major factors in the outcome of the war."

"That's right," he answered without hesitation. "When I was in command, most of the US air force was in Europe. If it had been used in the war, the situation could have been saved...."

They think they were defeated because of a shortage of well-trained soldiers and of the latest weapons and equipment. They still do not seem to have learned a lesson from their mistake.

I advise the top hierarchy at the White House to remember Shantiyana's aphorism inscribed on the wall of the memorial house of the Jewish concentration camp at Dachau: "Those who do not remember the past will be punished by being made to experience the past again."

The Secret of Great Military Strategy

A short time ago a young journalist came to interview me. After talking for a while, he asked me to give him my own opinion of the greatness of President Kim Il Sung as a pre-eminent military strategist.

Obviously he asked this in view of my long military service. The question was too much for me, so I turned the matter over in my mind and then gave him a brief reply:

"The President is the greatest military strategist ever known in both East and West throughout history. His victory over such formidable invaders as those from Japan and the United States is something of a myth."

The journalist, with his notebook in his hand, gazed at me again. He was not satisfied with my answer. I understood why. I hinted that I had something further to say, and then resumed.

"Mr. journalist, the President's military strategy is a secret that

God alone knows. Both Japan and the United States did not understand the unfathomable depth of his military strategy and his elusive tactics and were brought to their knees. The President alone knows it."

The journalist nodded, but he still seemed to be expecting something from me. So I had to make a few remarks by way of illustration, because commenting on past events from my own point of view was not very difficult.

In his famous work *The Art of War* Sun Zi said, "Know the enemy, know yourself; your victory will never be endangered." Our President not only knows his enemy inside out, but also handles him as he pleases. This is the superiority and marvel of his strategy.

This was proved throughout the national liberation war against the Japanese imperialists.

As I have said before, in order to fight such a formidable enemy as imperialist Japan whose aim was world supremacy, the President formed a guerrilla army under the slogan, "Arms against arms!", equipped his men by capturing weapons from the enemy and waged the war against the Japanese imperialists. This was an unheard-of strategic concept as well as unparalleled audacity that goes beyond all imagination.

What is important here is that such a strategic plan was based on firm conviction in victory.

The President, with scientific foresight, had the one-million-strong Kwantung Army of the Japanese at his mercy, and his military operations were the realization of his strategy and tactics.

Take the tactics of moving his forces thousands of miles at one go, for example, which I have heard of. In May 1939, two years after the Battle of Pochonbo, he arrived at Pegae Hill on the plateau to the southeast of Mt. Paekdu, in command of his main force. In moving to the Musan area across the Paekmu Plateau, he did not choose a mountain route, but took the highroad which had recently been built between Kapsan and Musan for the purpose of patrol. He marched not by night, but in broad daylight. He knew precisely where the enemy was vulnerable, and marched at a stretch along the road, which had been cleaned in anticipation of its opening ceremony, and then destroyed the enemy at Musan.

That was why the enemy was always driven into a corner in spite of their numerical and technical superiority, and the guerrillas grew stronger in every battle. So the Japanese army and the puppet Manchukuo army were said to be supplying weapons to the guerrillas.

Moreover, the President would throw the persistently pursuing enemy off the scent, and then give his men military and political training in secret camps for weeks or even months. This alone is enough to illustrate the full measure of his calibre as an outstanding military strategist.

The same thing can be said of the Fatherland Liberation War to counter the invasion of the United States.

It is especially notable that he frustrated the enemy's surprise attack, undertook a counter-offensive, liberated Seoul three days after the outbreak of the war, and then surrounded Taejon and destroyed the arrogant enemy forces there.

Taejon had been proclaimed the enemy's "provisional capital", and in the vicinity of this city large enemy forces had been massed, particularly the 24th US Infantry Division which was claimed to have been "always victorious", in addition to the strong fire power of the Americans. In order to defend this area, the enemy had prepared many strong points based on natural obstacles such as the Kum River and the Sobaek Mountain Range. They had claimed that they would "never retreat" from this line and called it the "last line of defence".

In spite of this, they found the city ringed strongly by the People's Army. I flew to Taejon from the United States, but I was unable to land there and had to turn back to Taegu because the city had been surrounded. The US forces, which had been boasting of being the strongest, were like a rat in a trap and the division commander Dean was taken prisoner by a young soldier of the People's Army.

The US forces, although they thought they were strong, played into the hands of the President.

Their "summer offensive" in 1951 also ended in the same way. At that time heavy battles were going on all along the 38th parallel. US President Truman dismissed MacArthur and appointed

Ridgway Commander-in-Chief of the United Nations Forces. The top brass of the White House, of the Pentagon, of the headquarters of the United Nations Command and of their field armies racked their brains planning the "summer offensive".

At this time President Kim Il Sung convened an operations meeting. He asked his officers which would be the direction of the enemy's main efforts in the offensive they were preparing, and then he pointed his red pencil at the eastern sector of the front, which was 1,200 metres above sea level, saying that that was the target at which the enemy would aim.

In fact the enemy was planning to land large forces in the Wonsan and Tongchon area in order to occupy the strategically important mountainous areas in the eastern and central sectors of the front and then, in a ground offensive, to push the front line to the north.

The enemy's offensive, which the President knew all about, ended in destruction, and the punch bowl south of Height 1211 was filled with the dead bodies of the enemy.

I read someone's reminiscence of the war. One day in October 1950 when the People's Army was in temporary strategic retreat, a foreign journalist paid a visit to the field headquarters of the People's Army in Chagang Province. The President, who had been at the headquarters until dawn, was nowhere to be seen. With everyone wondering where he might be, his aide-de-camp said he might be out hunting; his hunting gun was not on the rack.

The journalist shrugged his shoulders doubtfully, and then jotted something down in his notebook, shouting, "Korea is the victor."

The aide-de-camp had guessed right. The President, shooting wild ducks on a river, was considering where the 10th US Corps dispatched by the White House would be committed. Weighing the probable area of its commitment between the eastern and western sectors of the front, he finally stood up, saying that it would go to the central sector.

He had hit the nail on the head, and on the basis of this judgement he formed a strong second front behind enemy lines in the eastern sector. The strategic insight with which he penetrates

everything with imperturbable calm and composure in the face of a difficult situation is superhuman.

A Japanese military commentator in those days said:

"Retreat means the flight of the defeated, the worst shame and death. But the retreat of the north Koreans is something different, because it is done as a concerted action of the soldiers and civilians under the command of one man. In the proper sense of the word, it is not a retreat. There has never been in the world history of war an organized retreat of an army and people. It is a strategy that indicates that there will be a new general offensive before long. Storing up such great strength, like the power built up by closing a floodgate, is the retreat characteristic of north Korea. Who has planned this? It is Kim Il Sung, who became renowned as a military strategist at a tender age. He who declared war against Japan in his twenties is now daring enough to use original and audacious tactics in his thirties. The United States should take note of this."

As a matter of fact, the retreat of the People's Army was based on the President's original strategic plan.

Just as he had arranged military and political training for his men in spite of the enemy's frantic searches during his anti-Japanese revolutionary struggle, so he, even in the trying conditions of war against the Americans, held a soldiers' art festival in the Moranbong Underground Theatre and opened an exhibition which showed how the capital city would be reconstructed. When the students who had been studying abroad returned and volunteered to fight at the front, he sent them back abroad and let them continue their studies. He recalled the students who had been fighting in the line and sent them back to their universities. He even set up holiday homes at the front line, something unprecedented in the history of war. He alone, the President who had the enemy at his mercy and was convinced of his victory, was capable of all this.

By the secret or enigma of the President's strategy I mean its scientific character of the highest standard which enables him to render a numerically and technically superior enemy powerless.

The superhuman, Juche-based strategy and tactics of the President are beyond the comprehension of the cheap, pragmatic

brains of the Americans.

Take, for instance, the *Pueblo* Incident which is widely known in the world. The President of the United States, Johnson, blustered that he would retaliate with a large force in order to take back the captured ship *Pueblo* and her crew; he tried to detect President Kim Il Sung's intentions by means of 20 of the computers of the world's largest intelligence service. But he failed.

At the time of the incident President Kim Il Sung was inspecting the construction of a large kiln at a cement factory and also looking around the Taesong Reservoir in order to learn about the preparations for farming.

The article "Kim Il Sung—Half of His Lifetime Devoted to Revolution and Nation-building" carried in the Japanese magazine *Ushio* contained an interesting comment.

It was carried under the title, "The Guiding Ideology in the 70s", and was written by Malcolm Korad, a senior researcher at the American Institute of Asian Affairs. Under the first subtitle, "Computers are useless", he said:

"Ho Chi Minh's intentions can be analyzed by computers, but not his tactics because of lack of information. Computers can predict neither the intentions nor the tactics of Kim Il Sung, the leader of north Korea, another small Asian country....

"The headquarters of the intelligence service was at a loss what to do. After all, the United States, a world power, had been hooked by the nose by a small Asian nation and had to shrink helplessly.

"When the *Pueblo* was captured, we were struck on our most vulnerable point. It still remains an enigma how north Korea could take such an action."

As can be seen, President Kim Il Sung's military strategy is absolutely incomprehensible and incalculable. It is both elusive and mysterious.

In this sense, the President's art of war is of different dimensions even from the renowned Sun Zi's *Art of War,* and Vegetius's *Military Institutions of the Romans,* as well as Napoleon's art, and so on.

In conclusion I said to the journalist:

"The President is a man sent from Heaven to save the Koreans.

I again emphasize that his military strategy is on a divine level, which is precisely the level of mystery that no one else can attain."

The Incipience of Modern History

The President's victory over the aggressive forces of the imperialist Japan and the United States is of historic significance not only for our nation but also for the whole of mankind. It is an outstanding achievement that should be inscribed in gold letters.

I must first emphasize the significance in Korean history of the President's accomplishment of the liberation of the country, the great cause of national liberation which he attained by forming the anti-Japanese guerrilla army and by defeating the venture of the much-vaunted, "invincible imperial army" for Asian domination through a heroic war of resistance.

The Korean history of five thousand years, which had been shadowed under the rule of Japanese imperialism, was lit up by the President. The outrages committed by foreign forces against our nation meant a suppression of the blood flow of the nation, and the continuation of such a rule would ruin our nation. This was the aim of the Japanese imperialists.

The President saved the nation and its history from this threat. The revitalizing of the nation's stifled history meant national revival and a bright future for it. I think, therefore, that the meaning of national revival should be understood from this point of view.

The President has not only joined the severed lifeline of the nation, which is five thousand years old, but also created and established a new history for it, providing it with the brilliant landmark of national prosperity. This is of greater importance.

The Koreans are proud of their history of 5 millennia. The length of a nation's history itself, however, cannot be a criterion for its prestige, just as the size of the territory and population of a country does not necessarily decide the dignity and greatness of the nation.

The sufferings of the Koreans, especially in modern times, and their subsequent enslavement as a colonial nation taught them a

bitter lesson.

In short, they learned the lesson that they lacked the spirit of independence.

The President's ideal of national liberation, therefore, did not lie in the mere recovery of the lost sovereignty of the nation, but in the building of a new country and in the making of a new history for the nation. Motivated by this cause, he created the Juche idea in his early years and raised the banner of independence.

The beginning of a new history for the nation based on independence means that this history is represented by his name.

Another significance of the President's great war against imperialist Japan lies in its international impact as the first war of national liberation.

This is illustrated by the single fact that the cultural conference held in Havana, Cuba, in 1968 adopted the experience of the armed struggle organized and led by the President against the Japanese imperialists as a document for the conference and that it decided to make this experience the strategy and tactics for the national liberation struggles of the peoples of Asia, Africa and Latin America in their cause of independence from imperialism.

The same can be said of the Fatherland Liberation War to counter the invasion of the United States.

The defeat of the US imperialists under the President's wise leadership safeguarded our Republic and demonstrated the might of our people, who are rallied solidly behind the President.

The United States attempted to crush the young Republic at a stroke under the weight of its technical preponderance, but it was brought to its knees by our People's Army and the Korean people who were united solidly around the President.

The historic victory of the Korean people in the Fatherland Liberation War broke the myth of the much-vaunted "strength" of the United States and put her on a downward slope.

The United States, which had been at the head of the other imperialist powers since the Second World War, had the wild ambition of bringing the world under her domination and spreading her tentacles of aggression throughout the world. The aim of her invasion of the Republic was to make a breakthrough in her ambition.

The United States, however, suffered a shameful defeat and exposed all her weaknesses. This showed that the time had passed when the US and other imperialist powers could conquer and dominate lesser nations at will.

Many minor nations saw that the United States was not at all formidable and that she could be defeated through a concerted action. The raging flames of the worldwide national liberation struggles against the United States and other imperialist powers since the Korean war are eloquent proof of this fact.

In addition, the Korean people's victory in the Fatherland Liberation War frustrated the attempt of the United States to provoke another world war and contributed greatly to the safeguarding of universal peace and security.

Using Korea as her springboard, the United States tried to achieve her aim of aggression by intimidating the socialist countries and spreading the flames of war all over the Earth. She calculated that the Soviet Union had not yet recovered from its terrible wounds in the Second World War and that China, to say nothing of the countries of Eastern Europe, was still at the beginning of her revolution. The Americans thought that they should not lose this opportunity.

This was a new danger facing humanity.

However, the Korean people, under the wise leadership of the President, defended the eastern outpost of socialism staunchly and made a great contribution to the security of the fraternal socialist countries and to the safeguarding of world peace.

That is why peace-loving, progressive people throughout the world praise the respected President as an "ever-victorious, iron-willed brilliant commander", a "great military strategist", and a "symbol of the victory of the anti-imperialist struggle". They respect our people, under the leadership of the President, as "heroic people".

The President is truly the greatest man of the century who has saved our nation from the aggression of foreign forces, safeguarded the fatherland and opened up a new era in which the lesser nations and oppressed people have emerged as masters of their own destiny.

5. THE FOUNDATION OF ADMINISTRATION

The Crystallization of Love for the Nation and the Country

The image of President Kim Il Sung is enshrined in my heart not only because he is a great, legendary military strategist who saved our nation from the invasion of the Japanese and US imperialists, but also because he is a great man, a great thinker and theoretician and a great statesman who, by his great idea, has led the nation to glory.

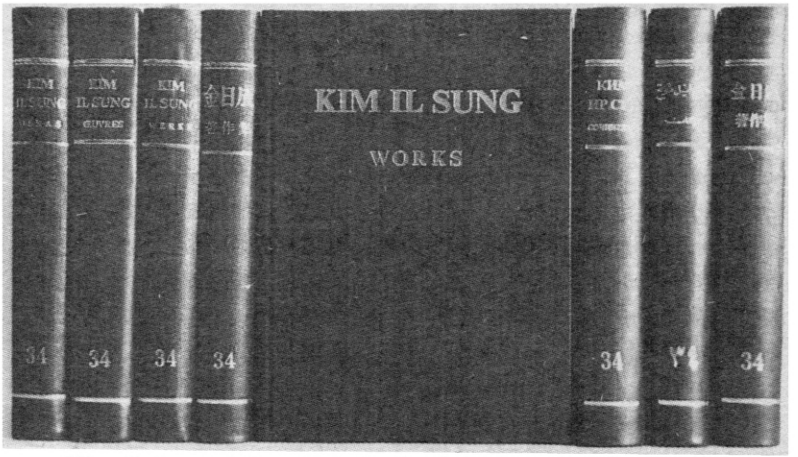
It is widely known that his political administration is based on the Juche idea, an unrivalled philosophical idea created by he himself.

I am not a philosopher; I know little about philosophy, particularly about the profound theories of the Juche idea. I am a mere novice in this field.

As a nationalist, however, I can identify with the Juche idea because this idea is permeated with fervent patriotism and a strong spirit of national independence. As is widely known, the essence of the Juche idea is that man is the master of his own destiny, in other words, that one is the master of one's own destiny and is able to shape one's own destiny.

Here "one" means not only one's individual self, but also one's nation and one's country in general. Therefore, Juche precisely means "one", "one's nation" and "one's country", and it is only by establishing Juche that one can, as the master of one's destiny, shape one's own destiny.

Establishing Juche means establishing Juche in ideology and achieving independence in politics, self-sufficiency in the economy



Kim Il Sung, *Selected Works* that have been translated and published in many foreign languages

and self-reliance in national defence. This is an absolutely correct guiding ideology elucidating the great principle of national survival, national independence and national progress for the first time in history.

Since nationalism advocates love for the nation and aims at the promotion of national interests and national prosperity, I believe that love for the nation and the country can be real and substantial only when based on Juche.

As Tanjae Sin Chae Ho emphasized in his days, the core of nationalism in a subjugated country lies in establishing one's identity, and this, in the final analysis, means gaining independence and sovereignty.

This, however, is not achieved by a mere wish, as history shows. The setbacks and ineffectiveness of nationalism were due to the failure to establish Juche.

The brilliant reality of the Republic is eloquent proof that the philosophical principle of Juche is an imperishable principle that lights up the path for national liberation movements, the path of nation-building, the path of independence and development, and

the path to a bright future for humanity.

What moves me in particular is the fact that the President evolved the Juche idea in his early days when he was blazing the thorny trail to national liberation, and upheld it as the banner of victory in the revolution.

As everybody knows, from the early 1920s after the March 1 Movement, Japanese imperialist rule over Korea became slyer and more violent, and the national liberation movement was thrown into confusion and met with setbacks. That was a result of the people who professed national liberation banding together in different groups, scrambling to seize leadership and boasting, instead of mixing with the popular masses, rallying them and rousing them to join the struggle.

Worse still, both nationalists and would-be communists persisted in the evil practices of worshipping major powers and of party rivalry. They foolishly tried to depend on foreign forces.

I remember a lot about such things. From my father I heard of many instances of such practices, and I myself saw and experienced them.

To begin with, the weaknesses of the nationalist movement and its confusion were revealed through dissensions between the groups within the movement after the March 1 Movement. The nationalist movement broke down into gradualism and radicalism. The former, which comprised the right wing of nationalism, argued for avoiding head-on confrontation with Japan. It insisted on changing the anti-Japanese movement into a compromise movement such as for "the promotion of education", "favouring the use of homemade goods" and so on by acquiescing in what the Japanese called "cultural government".

Meanwhile, the people in the high echelons of the nationalist movement who, centring around the Provisional Government in Shanghai, were in exile in China, the United States and the Maritime Province of the Soviet Union asserted the "line of the independence movement" and "diplomatic doctrine". Being divided into an "autonomous faction" and an "independence faction", they wasted time in quarrelling. A glimpse of this situation can be provided by the fact that twelve "Cabinet reshuffles" took

place during the first seven years of the Provisional Government in Shanghai.

Conflicts and groupings and regroupings within the independence army corps and independence movement organizations were pronounced. An armed clash, which was called the "incident in a freetown", took place between the independence army corps which had moved to northern Manchuria after the battle of Chongsanri and the independence army corps from the Maritime Province; the independence movement organizations and independence army corps in southern Manchuria formed Tonguibu, and then the separate Uigunbu was formed; Chamuibu and Chonguibu became separated from Tonguibu; and Sinminbu was formed in northern Manchuria. All this is evidence of the state of affairs in those days.

The fatal weakness of the nationalist movement was that, divorced from the popular masses, it tried to depend on foreign forces. The movement sent written requests for independence to the Paris Peace Conference (1919) and to the Washington Conference (1921), and Syngman Rhee even requested a mandate from the United States.

In spite of its professed patriotism, the nationalist movement had this fundamental weakness because it had no correct guiding ideology.

The situation in the early communist movement was much the same.

More tragic than the dissensions within the nationalist movement were the feuds and antagonism between the nationalist and early communist movements.

While I was in China proper I saw and experienced these with a bitter heart. The nationalists generally regarded the communists as people who had no understanding of their fatherland and their nation and no moral sense. Nationalists and communists even killed each other.

This deplorable situation was a result of mutual distrust and misunderstanding. Fundamentally, one was no better or worse than the other.

The situation required a brilliant guiding ideology and intelligent leadership capable of straightening out the state of affairs so

as to save the nation, and capable of blazing a trail to national liberation and independence.

The President met this, the burning desire of the nation.

With his gifted insight he identified the fatal weaknesses of the national liberation movement and discovered the new truth of the revolution, that is, the two starting-points of the Juche idea.

Recently I have read the President's answers to questions raised by the Managing Editor of the Japanese politico-theoretical magazine *Sekai,* among them one concerning the origin of the Juche idea.

Explaining the situation in those days in simple language, the President dwelt on the two points which he had perceived and felt undesirable in the years of his growth, particularly in his school days, namely, the rampant factional strife in the national liberation movement and in the early communist movement and the isolation of those at the higher echelons from the popular masses.

The President said, "... we emphasized that the people are the masters of revolution, and accordingly, we must mix with them and that if we step up the revolution of our own country by our own efforts in a responsible manner, whether or not recognized by others, we will naturally gain sympathy, recognition and assistance from other countries. We can say this was the starting-point of our Juche idea."

I am filled with wonder to think that he had discovered this great truth in his teens.

He had discovered it not in a university lecture room, but in the sufferings of people who had been deprived of the sovereignty of their country, and in the cries of people bleeding for national salvation.

This shows the noble personality of the President as the peerless patriot and the great saviour of the nation.

As you can see, the Juche idea is based on his warm love for the country and the nation and on an unshakable spirit of national independence—on his firm conviction that our nation can and must shape its own destiny by its own efforts.

I believe that the basis for this starting-point is national independence.

The validity of the truth expressed at the starting-point of the Juche idea was proved in the establishment of the Juche idea and the birth of the Juche revolutionary line.

He defined the character of the Korean revolution as an anti-imperialist, anti-feudal democratic revolution and finally liberated the country through an armed struggle against the Japanese imperialists. The historical course that has today brought glory to our fatherland and to our nation was the course of the victory of the Juche idea and the process of its development and enrichment.

I always remember what the President said to me when I met him while I was on a trip from abroad.

His words concerning independence made a particularly strong impression on me. Stressing that national sovereignty was the lifeblood of the nation and that it must not be bartered for anything, he said that a nation without independence is worthless and as good as dead. He said that the worship of major powers must be guarded against, and explained over and over again that dancing to the tune of others would end in the ruin of the country and in the death of the nation. I remind myself of the President's words because, to him, Juche meant nothing other than our country, our nation and our revolution.

That is why all his lines and policies are the embodiment of the Juche idea—the spirit of national independence.

I would like to say that this is the foundation of his political administration, and that from this the dignity and glory of our country, which is independent, self-sufficient and self-reliant in national defence, emanate.

The Noblest Love for Man

As a believer in Chondoism, which preaches that man should be regarded and treated as a divine being, I have been fascinated by the Juche idea and have come to espouse it because this idea is the acme of love for man.

In general, a love of humanity varies in accordance with the viewpoints and attitudes of people with regard to man. History

shows that the height and form of this love vary with the position in which man is placed, with the angle from which man is viewed, and with the standpoint on which man is loved.

Historically, numerous philosophers, men of religion, writers and educationists have advocated love for man. But their love has remained as such; it has not saved humanity, nor has it been able to do so. Obviously this is a historical tragedy.

By contrast, the love embodied in the Juche idea is of completely different dimensions. This is the strongest impression I have received while studying the Juche idea.

As is widely known, the Juche idea is based on the philosophical principle that man is the master of everything and decides everything.

That man is the master of everything means that he occupies a position from which he can dominate the world. That man decides everything means that he transforms the world. This is my understanding of the principle.

From this philosophical principle, the Juche idea requires that man should be placed in the centre of all consideration and that everything should be devoted to the service of man.

From this premise I shall clarify a few aspects of the special love of man contained in the Juche idea.

In the first place, the Juche idea raises man to the highest position that a social being can attain.

I think there have been many thoughts which appreciate man's importance. Confucianism considers man to be the lord of all creation. This means that man is superior to all other organisms. Humanism, that originated in Europe, regards man as the centre of the world. The core of this idea, which asserts people's co-existence and co-prosperity, is that everyone is equal.

Unlike these ideas, the Juche idea places man in the highest position, the position of master of the world. In other words, it means that man does not live under the domination of the world, but dominates the world.

The Juche idea elucidates that man dominates the world because he alone has independence.

Chondoism preaches that man should be considered divine.

But this idea is not based on a scientific analysis of man's nature. The proposition that man is the only being that has independence and that, therefore, he is the only master and dominator of the world shows the immeasurable height of love for man embodied in the Juche idea.

Next, the love for man implied by the Juche idea is based on an infinite trust in man. Love devoid of trust is an abstract concept. Love for one's children is said to be unconditional, but it is noble because it is based on trust in them. I think that such human love differs from animal love.

Sympathy for unfortunate people and a philanthropic approach towards all one's fellow human beings are like a rainbow which looks beautiful for a while before vanishing.

Albert Schweizer, who was born in Germany, was a renowned theologian, philosopher, doctor and organist, as well as an enthusiastic philanthropist. He was also a man of action. He built a charity hospital in a tropical African jungle and made self-sacrificing efforts to treat his patients, the victims of mosquito and tsetse-fly bites, in order to save the uncared-for and afflicted Africans; so, he was held in high esteem as the cross-bearer for Africa and as a great human saviour.

However, such ardent philanthropy was unable to extend beyond individual patients in a limited area of Africa.

The love of humanity elucidated by the Juche idea affords a striking contrast. The Juche idea regards man as the most powerful being in the world. It regards man as the only creative being capable of reshaping and transforming the world.

Chondoism also preaches a similar idea of transformation, but I think that it is not based on a scientific understanding of the role played by man.

In the Juche idea, love for man is based on a scientific recognition of man's unfathomable strength. I believe that this love has unparallelled power and depth.

I must also stress that this love is the noblest and broadest love, and that it guarantees the future of mankind.

I understand that the cardinal requirement of the Juche idea is to consider that everything centres on man and to make everything

serve him. In other words, everything in nature and society should be subordinated to meeting man's desire for independence so as to raise the position of man as the master of the world as well as his role continually until he reaches the ideal society. It means making the earthly paradise conceived of in Chondoism a reality.

Can there be greater, broader and more inspiring love than this?

Its dimensions are different from those of the love which is general, objective and even meditative, the concept of love that man should be loved because he is precious. It also differs fundamentally from the love that preaches Heaven after death.

The discovery of fire enabled man to jump from savagery to civilization; the establishment of the Juche idea has enabled man to leap forward to an ideal society in an earthly paradise. I can say with confidence that this should be considered to be a great discovery.

Here, as a believer in Chondoism, I have something to add.

In my book *The Nation and I,* first published in Canada I said with a sense of pride that both the Juche idea and Chondoism are based on the premise that man is cardinal, and that the man-centred Juche idea has something in common with Chondoism, which preaches that man should be treated as divine.

As my understanding of the Juche idea deepens, I realize that the Juche idea is an idea of the highest standard. It fills in the blanks of Chondoism through the evolution of a comprehensive system of scientific thought, theory and method for the shaping of man's destiny. It marks the highest peak in the history of human thinking.

In short, I believe that the Juche idea is great in that it represents the acme of love for man based on an outstanding outlook on man, and the previous ages have failed to realize.

This love is all the more august because it emanates from the gifted personality of the President.

When an Austrian professor and doctor, Hans Klecatsky, was visiting Japan, a Japanese scholar asked him why he, a European and an ex-Minister of Government, was espousing the Juche idea. He answered, "Please pay a visit to President Kim Il Sung and meet him, and you will feel obliged to regard him as your teacher."

Indeed, everyone will feel like being embraced by the President,

wish to follow him, acquire a broad outlook from him and find confidence in him. His love for man embraces the universe.

The great principle of his political administration is based on his love for man. In this sense, his politics is one of love for man, trust in man and happiness for man.

The earthly paradise established in the Republic bears eloquent testimony to this.

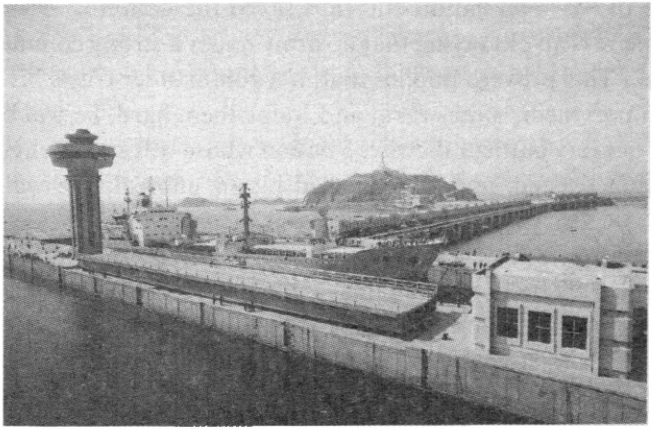
6. THE SPIRIT OF NATIONAL INDEPENDENCE

Belief in Juche

The President has said that should a man take to flunkeyism, he would become a fool; should a nation fall into flunkeyism, the country would be ruined; and should a party adopt flunkeyism, it would wreck the revolution and construction. This is a maxim which is known widely at home and abroad. I remember a fairy-tale TV programme, *A Hare with Large Ears,* which I once watched. The story deals with a hare who makes a mess of everything she does by being too curious about what others say. One day when she is watering some young eggplants she has transplanted, somebody tells her that Uncle Bear is catching large fish in the river. She gives up watering the eggplants and goes off to fish. While she is fishing a passer-by says to her that a race is at its height in the playground. The hare, who is a good runner, goes in for the marathon race. While she is running at the head of all the other contestants, somebody says that a field of *sansam* has been discovered at the foot of a hill. So she races to the *sansam* field, but by that time all the medicinal herbs have been dug up. The exhausted hare returns to the playground only to find that the race is over. When she gets home she finds that the eggplants are withering in the scorching sun. Only then does the hare realize that she has failed in everything by following what others were suggesting she should do.

I am not sure whether this is a good example or not, but it is an instructive story warning against making mistakes by listening to others without following one's own judgment.

Such a mistake made by an individual will end in the individual's failure. If a nation looks up to others and follows what they say, and if it is subservient to major powers and worships them,



The West Sea Barrage, the product of the independent national economy

the country will be ruined.

This is illustrated by the history of our country. Because of its history and geographical location, flunkeyism was once rife in our country, a backward peninsula country situated between major powers.

The five hundred years of the Li dynasty, the first King of which was Li Song Gye, aggravated the situation by its subservience and flunkeyism to major powers. The strength of the country waned, and pro-Qing, pro-Russian and pro-Japanese groups fought among themselves, with the backing of the major powers, and their struggle for power ended in the loss of the nation's sovereignty to the Japanese imperialists and brought colonial slavery to the nation.

To make matters more tragic, the independence movement against the Japanese imperialists became bogged down in the mire of flunkeyism, as I have mentioned before.

The flunkeyism of the nation that looked down upon itself and looked up to others ruined the country and left a tortuous history of tears and bloodshed.

With a scientific insight into the fate of the country and nation, the President created the Juche idea in his early years, waged the armed struggle against the Japanese imperialists by relying on the

efforts of our own nation and thus saved the nation.

There is an old saying that no army under a strong commander is weak. This proverb implies that, if a commander trusts his men, relies upon them, unites them and trains them hard, he will be the victor in every battle. Likewise, a nation whose will and strength are implicitly trusted, and which is led by an unbreakable will, can overcome any trials and difficulties.

The President has proved the truth of this by his unbreakable will and outstanding leadership.

From his first step along the road of revolution, he has believed in the will and strength of the nation, the popular masses, become one of them and organized them, mobilized them and led them to victory. In educating the guerrillas in particular, he stressed that Korean revolutionaries should understand Korea, and taught them the history, geography and customs of Korea.

It can be said that victory in the heroic anti-Japanese armed struggle and glorious national liberation are the victory of the President's faith in his own nation.

That was why in the very complex situation in the days immediately after liberation, he was able to formulate and implement independent policies that were orientated towards our own nation.

The President has always said that independence is the lifeblood of a country and nation, and always stressed that small nations in particular must establish Juche. He believes that the people of a country are the masters of that country, that, therefore, the problems of the country must be solved by the people of that country on their own responsibility, and that they can and must solve these problems by their own efforts, instead of turning to others.

Once, in talking to a President from a foreign country, he said that three sweets in one's own pocket are better than a lot of sweets in the pocket of one's brother living far away, because one can eat those in one's own pocket whenever one wants to, while one cannot eat those in one's brother's pocket as one's own no matter how friendly one is with one's brother. His words carry a very profound meaning.

From this belief he has always pursued independent policies.

All the President's lines and policies are consistent with the Juche outlook on our country, our nation and our people, with the idea of placing them in the centre of every consideration.

He never tolerates any political actions that are not based on a belief in the strength of the nation and that veer away from the interests and welfare of the nation.

While studying the President's works, I came across a passage with a particularly profound meaning in which he said that when he was inspecting a holiday home for the soldiers of the People's Army, he had found a landscape of a Siberian forest hung on a wall of the holiday home. He said that he had told the management of the holiday home that Koreans like the silk-embroidered scenery of Korea better and that a lot of such landscapes should be put up for the soldiers to see.

In the years immediately after the war, too, the President saw to it that the flunkeyist tendency revealed by some people was overcome. He said that Juche in ideological work represented the Korean revolution. He gave instructions that houses should be built to suit the living conditions of Koreans, clothes should be worn to suit their sentiments and preferences, and that, in speaking and writing, proper Korean words, instead of foreign words, should be used as much as possible.

What has made a particular impression on me is the fair and unshakable stand maintained by the President in relation to other socialist countries.

In effect, quite a few people in the West and south Korea think that the Communist and Workers' Parties of the socialist countries are in relationships of senior and junior or of subordination.

The President, however, maintains the firm attitude that there cannot be higher parties and lower parties or leading parties and led parties in relations between socialist countries, although there can be large and small parties.

His rock-firm and mountain-high posture of national independence can be compared to a golden statue.

Such a posture can only emanate from a passionate love for the country and nation and from a noble sense of responsibility to them.

It is possible for only a great heart that is based on an unshakable belief in the unbreakable strength of the nation and the popular masses to maintain such a posture.

His policy that the reunification of our country should be achieved independently by the efforts of our nation without tolerating foreign interference, and that the unified state should be an independent, neutral state, not a satellite of any strong power, is also based on his unshakable ideal of independence.

The more I think of this, the greater is the sense of national pride and honour of our nation under the leadership of the President I feel.

Because the President's belief in the nation's Juche, this rock-firm mental power, supports every heart of the nation, our Republic is full of confidence and is attracting the attention of the world as a dignified state.

Salisbury, a journalist for *The New York Times,* after a visit to the Republic, said that the Republic had the strongest sense of independence in the world. Heads of state of many third world nations and newly emergent and other nations, as well as their peoples, regard the President as their teacher and follow him. I think that this is no accident.

The Strength of Self-reliance

"Self-reliance" has become a principle of life for everyone in this country, for young and old, for men and women.

It has profound meaning.

The President has taught that in order to live on one's own, free from dependence on others, one must adhere to the principle of self-reliance. He always maintains the principle of self-reliance in all areas of nation-building, and the vitality of this principle has proved splendid.

In January last year I paid a visit to the Ragwon Machine Complex. When I saw the large oxygen plant that had been built by the workers of that factory, I was astounded.

The manager of the factory proudly explained that it had been

built by the workers and technicians of the factory completely on their own.

I had already heard of it from broadcasts and press reports, but when I saw it and examined it at the factory with my own eyes, the thought of our own strength and our own technology excited me even more.

In travelling in many countries from my young days, I have seen a lot of technological achievements in countries which completed industrialization hundreds of years ago and were claiming to be breaking through the frontiers of science and technology. As far as I know, however, only some of them were able to build oxygen plants, which require high technological precision and a high degree of scientific progress.

That is why in any country its manufacturing technology is kept strictly confidential. In some countries they refrain from showing oxygen plants even to friendship envoys from countries with which they are on the most intimate terms or show them cautiously in glass cases at a considerable distance, so that only their shapes can be seen.

In this context, the workers and technicians of the Ragwon Machine Complex had made painstaking efforts to build a plant on their own in the spirit with which they had made cranes and excavators for the first time in the years immediately after the war, until finally they succeeded in building it.

This was an amazing success.

"By displaying the spirit of self-reliance, we can be confident of making anything and doing whatever we choose to do," the manager said. "I think displaying the spirit of self-reliance allows us to solve any technological problem, however sophisticated."

The meaning of his words came home to me even more clearly when I viewed the Taegyedo tidal-flat reclamation project, a project that has transformed the appearance of the west coast.

On my way home from giving a public lecture in Sinuiju last summer, I inspected the reclaimed tidal flat. It was a truly magnificent sight.

My car, that started from Idopo, ran at full speed over the seemingly endless dike of the reclaimed tidal flat. The glimpses of

the west coast that I caught through the car window were splendid. The deep-blue, vast West Sea outside the dike was billowing, and seagulls were squealing as they flew over the crests of the waves that were breaking in pearly drops. By contrast, within the dike lay a vast stretch of fertile, reclaimed fields, the Taegyedo Plain.

"Probably you won't believe me," said an official of the tidal-flat reclamation general enterprise who was accompanying me, "if I say that this plain was part of the sea only a few years ago."

He explained that the dike, that started at Idopo, Yomju County and linked Taedasa Island and Kacha Island, as well as other islands, and reached Cape Tung, Cholsan County, was dozens of miles long. My car drove onto the plain from the middle of which the dike could be seen forming a line hundreds of miles long straightening the winding coastline between Yomju County and Cholsan County, North Pyongan Province, approximately five miles out to sea.

Part of the struggle to implement the President's plan to reclaim 300,000 hectares of tidal flats resulted in the creation at one stroke of the Taegyedo Plain, thousands of hectares of new land that straightened the jagged coast of the country.

What a proud undertaking!

The realignment of this coastline, changing the jagged old shoreline into a straight line, is not the only example of such realignment.

Mumyongpyong, Sin Island and Maan Island, which had been submerged and washed over by tidal flows for thousands of years, were linked by a dike many miles long to emerge as a large silk producing island, and the large island of Sinmi was linked to the peninsula by a dike. Similar transformations had been made in the coastal areas of South Hwanghae Province and South Pyongan Province.

Many new farms and workteams had been set up in the newly-reclaimed tidal flats of tens of thousands of hectares.

In accordance with the President's plan for the great transformation of nature, the appearance of the west coast is being changed continuously.

There is an old saying that mulberry fields change into a sea,

and Chondoism has a similar saying. Today, however, on the west coast of our country the sea is changing into land, into farmland. This is like a myth.

When I think that this amazing transformation, creating the need for a new map, has been effected on the principle of self-reliance, by our own efforts and with our own technology, I feel my heart swell with indescribable national pride.

The Dutch are known to be the best in walling off the sea. They have developed the techniques of building tidal embankments over many years because of the geological characteristics of their country which is situated below sea level. When I visited Holland I saw one of their tidal embankments, which had been built in the style of a barrage. The land inside the embankment was not being used for farming because it was impossible to remove the salt water.

By contrast, the Taegyedo Plain, having been reclaimed from the sea, was fit for agricultural production because a solution to the difficult problem of salt water had been found. This can be nothing other than a source of pride. Once, while talking to me about tidal flats, the President said that a man named Li Chol Ju had solved the problem of removing salt and that this researcher had relieved him of a mental load.

Later, when I was visiting the Taegyedo Plain, the President's words came back to me, and I wanted to see the man but I had forgotten his name. I asked a Party official of the tidal-flat reclamation enterprise about the man, and he said that his name was Li Chol Ju. I admired the President's good memory. I had forgotten the researcher's name in a few months, but the President had remembered an ordinary researcher's name for a long time. This was proof of his concern for the problem of tidal flats, not of his good memory.

Thanks to the President's energetic and meticulous guidance, an excellent solution to the problem of transforming tidal flats into farmland has been found in our country.

Once some Dutchmen paid a visit to the Taegyedo Plain on the west coast of our country. They are said to have expressed amazement at the success. This is by no means an accident.

The West Sea Barrage is also a product of self-reliance that is

worthy of the world's admiration. The construction of this barrage was a gigantic nature-transformation project unparalleled in the history of barrage construction. It was a most difficult project undertaken not on land, but on the wild sea with a depth of scores of metres.

The Suez and Panama Canals, which are known to the world to have been difficult projects, were built by digging canals on land.

From the technological point of view, building them should be considered much easier than building embankments in the sea. However, it took 11 years to construct the Suez Canal, and the construction of the Panama Canal, a canal with locks linking the Pacific and Atlantic Oceans, started in 1904 and was finished in 1914. Of course, the level of technology in those days was lower than now.

By contrast, however, the construction of the West Sea Barrage, which involved the building of an embankment across approximately five miles of wild sea, was completed in a matter of five years. This colossal project had to be undertaken in spite of the daily rising and falling tides, biting cold, pouring rain and sea gales that even blew gravel away. When I think of all these challenges, five years is a surprisingly short period.

Then, what about the manpower, materials and machinery needed for the project? These are said to have cost 4,000,000,000 *won* in total. The mere fact that such a small country as ours carried out such a gargantuan project is amazing.

When I visited the West Sea Barrage, I spent a long while observing the embankment across the wild sea and large cargo ships moving in and out through the modern locks; I felt the greatness of the spirit of self-reliance which is supported by an independent national economy.

The Songwon Dam and the 40-kilometre waterway tunnel of the Taechon Power Station once headlined by the press are also proud results of self-reliance, having been constructed by our own efforts and with our own materials and technology in a short time.

The Songwon Dam, which is being built in our own way to develop our hydropower resources, as proposed by the President, is a large structure capable of withstanding a deluge. The 40-kilometre

waterway tunnel is an underground structure that will channel the billions of tons of water of the River Chungman stored by the Songwon Dam to the Taechon Power Station. This waterway has the capacity to carry a large amount of water across two counties and six ri of Chagang and North Pyongan Provinces.

The building workers who undertook the construction of these gigantic structures excavated 600,000 cubic metres of earth, laid 595,000 cubic metres of concrete, built the dam to a sufficient initial height for storing water in little more than a year, and completed the 40-kilometre waterway tunnel in five years. According to the officials concerned, the construction of the Songwon Dam and the waterway tunnel represented a breakthrough in accelerating the construction of the Taechon Power Station so that the target for electric power set under the 3rd Seven-Year Plan could be attained. It has also made it possible to supply more irrigation water to the wide area of tidal flats now being reclaimed so as to increase the production of cereals and improve the scenery of the northwest area of the country and the living conditions of the people there. Kwangbok Street, the Sunchon Vinalon Complex, the Sariwon Potassic Fertilizer Complex and other monumental structures now being built by our own efforts and headlined by the press every day will also exalt the sense of pride of our people.

All this proves the great effectiveness of self-reliance.

The economic results produced by self-reliance are not all that move me greatly. An unshakable confidence and audacity that guarantee self-reliance are essential.

The fact that this Republic is laying the foundations for lasting national prosperity with firm confidence, without depending on others, even when the US forces occupying one half of the peninsula are looking for a chance to invade, can be nothing other than a matter worthy of admiration.

I bow deeply before the august personality of the President who is providing the people with peace and a bright future.

Some of the Western media slander our Republic as "autarkic", but we are promoting mutual benefit between nations on the basis of self-sufficiency.

Historical experience shows that, without building an in-

dependent economy in the spirit of self-reliance, it is impossible to maintain political independence and to make a proper contribution to the international community.

It is not by chance that President Kim Il Sung's principle of self-reliance is adopted as their own policy by many newly-emergent countries which advocate independence.

The Independent Nation in the Spotlight

The greatest concern of a man living abroad is the reputation and dignity of his nation. This may be similar to the feelings of a man who hears his family affairs being discussed by other people.

Just imagine what will be the feelings of a man who happens to hear gossip about his family. He will feel a quiet pleasure to hear his family being talked about favourably, but bitter shame when it is abused. The same can be said about someone who hears an argument about the merits and demerits of his country and nation in the international community. The overseas nationals of a lesser nation will not, ultimately, avoid feeling a sense of disappointment and sorrow.

The revolutionary drama *Blood of an International Conference*, which deals with the activities at the Hague of three emissaries, including Li Jun, to restore the diplomatic authority of the Li dynasty in the twilight of its reign shows what bitter resentment and sorrow these emissaries felt. They did not have enough money to pay even for a cheap hotel, nor were they recognized as accredited representatives to the conference. They managed to attend the meeting as observers and accuse the Japanese of their aggressive scheme, but, far from winning the support of any major power, they were driven out of the conference hall. This was the miserable fate of our nation having lost its sovereignty.

On more than one occasion I found myself in similar situations or felt similar disgrace when I was "foreign minister" of the south and ambassador to South Vietnam and West Germany. In the capacity of what they call an "envoy", "minister" or "plenipotentiary", I frequented international forums, but the result

was that disgrace was heaped upon me. This was inevitable for me, who was from a colony which had lost its national sovereignty. With feelings of frustration and disappointment I left the south for exile, as well as with a sense of unquenchable sorrow at the thought of ending my days in a foreign land.

While I was in this agony, I became aware of the high authority and prestige of the Republic, like a ray of light in the darkness.

When I was on a visit to France, Li Ung No advised me to see the performance of an art troupe from the north. The revolutionary opera *The Flower Girl* was being presented on the stage. Throughout the performance I felt a pride and self-confidence I had never felt before and the audience praised it, saying, "Korea! Korea!", "An art performance of the highest level!" or raising their thumbs. "Koreans are excellent!", "The art of Korea under the leadership of President Kim Il Sung is a true art for humanity!" The admiration shown by the audience was unanimous.

With my hands sweating, I was elated. I was excited by pride, as if I were a supporter of the winning team in a match. This was the undeniable national sentiment of a Korean.

While in exile I was inspired with the strongest sense of pride when I felt the pride and honour of being a member of the nation of the homeland of the Juche idea, the land of independent government. Whenever I observed the imperturbable attitude and unchallengeable posture of the Republic which, in terms of the size of both its territory and its population, was far from being counted as a major power, and yet was exercising its legitimate sovereignty, not tolerating any foreign pressure or intervention, even though surrounded by major powers and in particular in confrontation with the superpower United States, I realized that all its great strength was being derived from its great leader. This moved me with an irresistible force.

Koreans who travel abroad are often asked by foreigners whether they are from the north or from the south. If the answer is "from the north", the foreigners say "Kim Il Sung!" in a welcoming tone, with a show of thumbs. If the reply is "from the south", they shake their heads.

I believe that this is indicative of the prestige which the

President enjoys worldwide, and that this is the source of the dignity of our nation.

Here I must say something about the 700,000 Koreans in Japan. Although they are living in Japan, far away from their homeland, they are leading a dignified and proud life as members of an independent nation. United closely around Chongryon and with a high sense of honour in being overseas citizens of the Republic, they work hard to safeguard their democratic national rights and to promote the noble patriotic cause of the reunification of their homeland. They also learn how to read and write the Korean language and maintain their Korean spirit in the difficult conditions in a foreign country.

From Kyushu in the south to Hokkaido in the north, the deep-blue and red flag of the Republic is flying and Korean songs and the voices of Korean children reading can be heard all across Japan.

The Koreans in Japan are high-spirited, and Chongryon is an organization with considerable authority.

Once, Chairman Han Dok Su of Chongryon said to me:

"We Koreans in Japan owe their great national pride and self-confidence entirely to the respected leader Marshal Kim Il Sung.

"He saw that Chongryon was formed a long time ago and granted us the honour of overseas citizenship of the Republic. He has been sending us enormous amounts of money to promote national education as well as scholarships so that we live and struggle by preserving the national spirit.

"The Marshal takes care of us like a parent who is concerned more over his children living far away than over those living near him. Therefore, we never feel lonely even when we walk alone in this strange land at night; we always feel secure and proud."

The Chairman was right. I am proud to think that history has never witnessed such overseas nationals as the Koreans in Japan who, under the wing of the President, are living decently with a high sense of dignity and pride.

The dignity of a nation emanates from the dignity of independence, from the dignity of its leader.

A good example of this can be found in the International Friendship Exhibition at the foot of Mt. Myohyang, one of the five

most beautiful mountains in Korea. Situated in a valley with marvellous scenery, it occupies a total area of 28,000 square metres. It is a magnificent six-storey building, 43.3 metres high. On exhibition in this building are the priceless gifts to the President from the leaders and distinguished persons of many countries.

In the early days after its opening, only part of the 25,000 items from 120 countries was on show, and the number of gifts has been increasing with the passage of time. The building is now overflowing with rare and precious gifts so that the construction of another gallery is said to be under consideration.

Each and every gift speaks of the best wishes of the senders. I was particularly interested in those from the Heads of State of foreign countries.

The rare presents from the Party and Government leaders of the Soviet Union, China and other socialist countries, as well as from the Heads of State of many third-world nations, were a clear expression of their high trust in and respect for the President.

The feelings of respect and adoration for the President entertained by hundreds of millions of people around the world are expressed in the presents from the Juche Idea Institutes on the five continents, from the revolutionary organizations of many countries, and from the progressive figures and statesmen of capitalist countries.

The Heads of State and leaders of foreign countries who have visited the International Friendship Exhibition also receive strong impressions. Here are some of their written impressions:

"These are symbols of the greatness of respected President Kim Il Sung and the Juche idea." "The Exhibition is a treasure-house for mankind that should be preserved in a glass house." "Having seen this International Friendship Exhibition, which speaks of many things, I find myself bowing to the great mental calibre of President Kim Il Sung."

7. THE INCARNATION OF CREATIVE WORK

Creation from Nothing

In summer last year, on my way to Nampo, I paid a visit to the newly-laid-out Pyongyang golf-course.

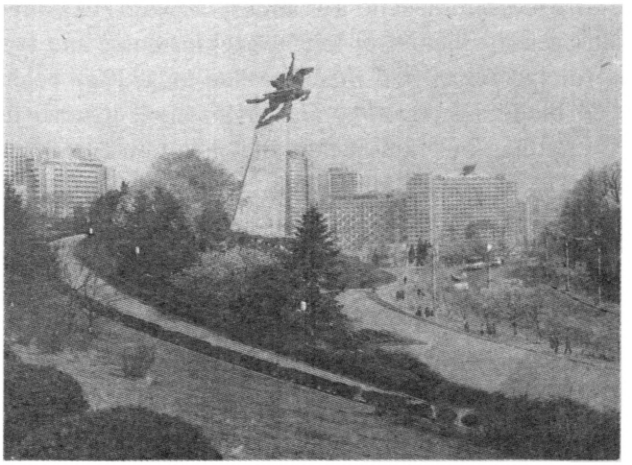
At the golf-course, which was of an international standard in terms of its size and form, extremely beautiful scenery was unfolded in harmony with a lake near it.

After looking round the golf-course, I, in company with my fellow travellers, made for the lake to relax for a while. The lake was so large that the far shore could hardly be seen; it was full of water that was so clear that if one had dipped a white ribbon into it, it would have been dyed deep blue. I thought that the lake was very large for a natural mountain lake. But an official told me that it was the Taesong Reservoir in Nampo, a man-made lake.

As if supporting what the official had said, irrigation canals could be seen stretching from the reservoir in all directions. I heard that the area had used to experience severe droughts during the years of Japanese imperialist rule. A Christian was said to have climbed the mountain where the reservoir now is, with his fellow believers, and offered prayers for rain all day long, but in vain, so that the rice paddies cracked and looked like the back of a turtle.

The President saw to it that a man-made lake, as large as a sea, was created in this mountain so that all the water the peasants needed could be supplied. This can be nothing other than a mythological reality. There is a Greek myth about Prometheus.

Long, long ago when there was no living creature in the world, Zeus, the king of the gods, told Prometheus and Epimetheus, two brothers, to make living creatures on the earth. The two gods created various kinds of animals, birds and fish, and then created another animal on the pattern of the Olympian deities. While all the



The Chollima Bronze Statue, the symbol of the Korean spirit

other animals crept over the ground this animal walked with its face turned to heaven. Prometheus called this animal man. But the man was naked and shivered with cold. Prometheus discussed with his brother what they should give the man. They agreed to give him fire. The next morning when Apollo's sun chariot was running from the east, Prometheus climbed Olympus with a bundle of reeds containing wicks, approached the chariot, stole fire and returned to the earth. He gave the man the fire, saying, "This is for you. If you use it properly, you can be master of the world." This was how man came to use fire.

There are many other myths, such as those about the goddess of the land who gave rich crops to the earth and about other gods who brought wisdom, beauty and music to man.

There are also the myths about Pandora who brought all the evils to man and about Ares, the god of war, who was said to have brought death and destruction.

Though not scientific, these myths reflect the thoughts and wishes of ancient people with regard to life and death, good and evil.

When Korea was liberated on August 15, 1945, the Koreans' hopes and aspirations were sky-high. In the days immediately after

liberation, however, the land was almost desolate. Their ancestors, who had been the victims of feudal backwardness and tyrannical rule by foreign forces and therefore had lagged far behind with regard to modern technology and civilization, handed down to posterity nothing but ramshackle, thatched houses and primitive smithies. The Japanese imperialists, who had restrained the development of Korean industry, destroyed the crippled industries they had built to plunder the Koreans. The people were delighted at the liberation of their country, but they did not have the materials, money and technicians they needed for nation-building. The General returned home in triumph in command of his men, but not with technology or gold.

Everything had to be started from scratch. In such circumstances, the President had to tread an untrodden path to nation-building, just as he had trodden an untrodden path during the war against the Japanese imperialists.

What he did above all else was to believe in the strength of the people and work by relying on them. In the speech he delivered at the mass rally to welcome his triumphant return home, he said that the time had come for all Koreans to advance in unity towards the building of a new, democratic country and appealed for all the Koreans who truly loved their country, their nation and democracy to draw closely together and pool their efforts to build their fatherland into a democratic, independent and sovereign state, those with strength contributing their strength, those with knowledge offering their knowledge and those with money giving financial support. Earlier, in early October 1945, he went directly to the Kangson Steel Plant (now the Chollima Steel Complex), passing by his home at Mangyongdae which, along with his homeland, he had craved for so eagerly during the days of the anti-Japanese armed struggle. He met the factory workers, inspired them with confidence and courage and showed them the path ahead.

He formed the Provisional People's Committee of North Korea, put forward the line of building a democratic base, and carried out the agrarian reform, nationalized the major industries, and enforced the law on sex equality and other democratic reforms. In this way he channelled the soaring enthusiasm of the popular

masses into the building of a new country and ensured that machinery and fabrics were mass-produced and that rich harvests were reaped in the rural areas.

The situation in the years immediately after the war was said to be more trying than immediately after liberation. Not a brick was left unbroken, not a house was undamaged—the whole land was reduced to ashes. Things were so devastated that a poet said that even birds were unable to find places to build their nests. In those days I often heard high-ranking American officers saying that the north would be unable to rise again even in a hundred years. Everything had to be started from scratch, and people did not know what to begin with and how to do it. They had to tread a thorny path no one had ever trodden before.

At this juncture the President, with a firm belief that so long as there were the people, the territory, the state power and the Party the nation would be able to rise again, blazed the trail for postwar reconstruction. Straight from the platform of the mass rally held in celebration of victory in the Fatherland Liberation War, he went to inspect the construction site of the Kangnam Ceramics Factory. The next day he paid a visit to the workers of the Hwanghae Iron Works and gave them instructions. At the ironworks he said that, although everything had been destroyed, there were resources for reconstruction. In inspiring the men with confidence in this way, he explained that in the reconstruction of the national economy priority must be given to heavy industry, and that the reconstruction of the Hwanghae Iron Works should be begun with the reconstruction of the open-hearth furnace. Inspired with confidence and courage by the President's instructions, the workers reconstructed the open-hearth furnace and blast furnace No. 1 in a short period of time and began producing iron and steel.

As a major industrial centre of the Republic, the iron works had been the primary target of American air-raids during the war. More than 30,000 heavy bombs had been dropped on this works and it had been reduced to debris. The factory was reconstructed and started production. Is this not the creation of a hundred or a thousand from zero, or creation from nothing?

I heard that the President, looking forward to the day of victory

even when the war was at its fiercest, had chosen the site for a machine factory, and, revealed the plan for the reconstruction of Pyongyang even when the guns were still roaring. When the war ended he, having sized up the situation in the country, put forward an original line of economic construction, the line of developing heavy industry preferentially while developing light industry and agriculture simultaneously, and he led its implementation. It seemed an almost impossible challenge to implement this line, but it was carried out miraculously in the spirit of Chollima because the policy suited the situation in our country.

This unheard-of, miraculous effort produced numerous legendary episodes about working wonders from nothing.

Here is another story about Farm No. 5 at the northern tip of the country. Last year, on my way home from Mt. Paekdu, I paid a visit to Farm No. 5 which is situated on the highland near Mt. Paekdu, or on the roof of Korea. The farm is known as the "first village from the sky". Before liberation this place had been a primeval forest where the howling of wild beasts could be heard. It had been considered unfit for human habitation.

This barren land has now become a good place in which to live. I was shown into the manager's office and heard an explanation about the development of this farm; then I looked round the fields. I was struck with wonder at everything I saw, and I could utter only exclamations because everything was beyond description for me. While I was walking along a footpath, an aeroplane circled at a low altitude. I asked what it was, and the answer was that it was used in farming. Various kinds of farm machines were working here and there, and I was told that everything from sowing to threshing was being done by machine. One of the farm workers said that the work was pleasant because there was virtually no manual work.

The farmers were growing rich crops of potatoes and cereals, producing more than enough to meet their needs. They had a livestock-breeding centre and also a fishing centre on the east coast. Fish were stored in a freezing plant and were supplied to the farmers, and the surplus was being exported to other countries.

Log cabins, which had previously been the usual habitation for the people of Ryanggang Province, were nowhere to be seen; rows of

tile-roofed houses had replaced them. The kitchens of these houses were supplied with running water. In former days people in this part of the country had used to burn pine-knots in nose-shaped lamps on the walls to light their houses; now the light of electric lamps was flowing out from their windows, and television programmes were being watched in every house. In the old days not a dose of quinine had been available when malaria was rampant; nowadays the farm's well-equipped hospital was taking care of the health of the farmers free of charge.

I was strongly impressed by a man of nearly ninety who said:

"In former days many people would leave this place, saying that this highland above ninety-nine mountain bends was barren and unfit for human life. It was miserable to see men going away with their household goods on their backs and women with their babies on their backs. But we are now living like angels in an earthly paradise, provided with everything we need. I never dreamed of this.

"We owe all this happiness to the President who was born with the spirit of Mt. Paekdu and has transformed misfortunes into blessings...."

The old man expressed a great deal. In former days Samsugapsan meant God-forsaken land. It was by no means without reason that the feudal rulers exiled rebellious people to this area on charges of "high treason".

The President, however, transformed this God-forsaken land into a land of bliss. This fact alone is more than enough proof of the President's creative power, his almost mystical power to create happiness from nothing, the power to transform misfortunes into blessings.

There is no end of anecdotes about him. The Miru Plain in Singye was once so dry that even a migrant bird could not find a drop of water to quench its thirst, and the inhabitants used to refuse to offer a cup of water to passing travellers although they were willing to offer them bowls of cooked rice. So it used to be called a deserted land. The President, however, saw to it that pumping stations were built in two to four stages to lift the water from the River Ryesong and ensured that the place never again experienced drought. A variety of wild fruit and natural resources which, though

abundant in our mountainous country, used to be left to rot are now being exploited to the full because factories have been built in every county. Traces of the President's creative touch can also be found clearly and impressively in the phosphorus fertilizer factory which is fed with apatite; apatite had been thought to be non-existent in our country, but the President himself discovered it.

In blazing the trail of creative endeavours, the President has transformed our poor land into a prosperous country, raised our people from the fate of havenots to make them rich people, and developed the northern half of the peninsula into a socialist paradise; he is now paving the road to the highest form of ideal society which has been aspired to by humanity, but never made possible by anyone else.

Our President is, indeed, the incarnation of creative work.

Socialism of an Original Type

A Mr. Kim, a Korean living in the United States, is an old friend of mine from the days when we were in south Korea together.

One day, during his first visit to the homeland, he took time off from his schedule to come to see me. We chatted for a good while. What he told me about the owners of private businesses and industries is still fresh in my memory.

He had thought that these capitalists had been eliminated a long time before in the socialist revolution. But he said that he had found that he had been mistaken. He said that it was surprising, or rather incomprehensible.

Mr. Kim had owned a sizable business in the north during the years of Japanese imperialist rule. After the liberation of the country on August 15, 1945 he fled to the south, fooled by anti-communist propaganda. In the north many of his relations and old friends are still alive, among them some of his former partners and fellow businessmen. Whenever he had heard the rumour that in the north private business and industry had been expropriated and liquidated, he had believed himself to be fortunate to have come over to the south, and had worried over the fate of his relations and friends

whom he believed to have been eliminated. On his way to visit the north after forty years of absence, his fears about their fates deepened. On arrival he gave his guide the names of those he was concerned about and requested a meeting with them. For many days he travelled around various places and met them. They were all working in state-owned enterprises at various posts or as advisers, except a former neighbour and partner of his who had died of old age, near to ninety, in the previous year. All those he could remember were leading decent lives.

I laughed at Mr. Kim, who had expressed surprise and "doubt". To be candid, when I was in the south I myself had identified socialism as something "violent" or "despotic". This was a serious mistake, a result of being taken in by anti-communist propaganda.

In fact, some people in the south and abroad feel doubts about the socialist system in the Republic or entertain a murky image of it because of misleading information spread by the hirelings of capital.

The socialist system established in the Republic is not foreign in style, but completely of our own style; it is Juche socialism that suits the specific situation in our country and places the prosperity of our nation and its interests at the fore.

When talking to me on one occasion, the President said that, although he considered communism an ideal, national interests took precedence in his mind. I remember him asking what was the use of communism without one's own nation.

Born with the warmest love for his nation, the President always places national interests before the ideal of communism. The socialist system is not a system in which the nation exists, but which exists within the nation.

That is why the President always tells his officials that mechanically copying the experience of other countries in building socialism is very harmful. He teaches that foreign experience that meets the interests of our people and suits the situation in our country should be adopted and that if it does not suit it, it must be rejected, just as food which tastes good when chewed should be eaten and that which does not taste good should be spat out. Based on this principle of Juche, he formulates policies to meet the wishes

and desires, aspirations and feelings of our people and implements them independently, not only in the social revolution but also in construction, for instance in building a house, in developing the arts, in producing every single piece of film, and in all other spheres of politics, the economy and culture.

The socialist system established in the Republic is the Juche system which is based on his love for the nation, that is, on his patriotism.

As I mentioned in my meeting with Mr. Kim, the matter of private handicraft industries and capitalist businesses and enterprises was dealt with on this principle. These problems were solved originally in the Republic to suit the situation in our country, and not by means of expropriation and liquidation. To be more specific, the owners of these industries and businesses were admitted into various forms of cooperatives strictly on a voluntary basis before being educated and transformed. They were encouraged to follow their chosen path.

Since taking up permanent residence in the homeland, I have come to know about some erstwhile entrepreneurs, for instance Kim Gwang Ju who ran a factory in Wonsan during the years of Japanese imperialist rule. A rumour in the south had it that all his property in the north had been confiscated and that he had disappeared. In my library one day I discovered a piece of information that discounted the rumour. It was a note he had written about his experience with the President in being trusted and having more kindness bestowed on him than he deserved. One day in June 1959 the President was giving on-the-spot guidance at the Wonsan Ironware Works. He summoned the manager, Kim Gwang Ju, and said that he would lead him and all his sons to a communist society. During his on-the-spot guidance, the President inquired into whether or not the employees of the ironware works who had been owners of private businesses and industries in former days were discriminated against by any officials. He emphasized that the past records of people should not be questioned and that he would lead to a communist society those people who were working honestly for the good of their fellow people, without taking issue with their origins.

This shows that the rumours rife in the south about "purges" and "temporary employment" during the socialist transformation in the north were sheer lies, and how foolish the people who believed the rumours were.

I heard that, during the period of the cooperative movement in the years immediately after the war, the President followed an original policy of restraining and gradually reforming the rich peasants, instead of expropriating them.

The same can be said with regard to intellectuals. People who are afraid of socialism say that, because it is only for the workers and peasants, socialism "eliminates" old-line intellectuals or utilizes them as "fellow travellers for a while" before rejecting them. This is completely misleading propaganda.

In the Republic the old-line intellectuals are treasured. I think that it is not by chance that a writing brush is at the centre of the emblem of the Workers' Party of Korea. It is clearly symbolic of the fact that intellectuals, along with workers and peasants, are a major stratum of our society. The old-line intellectuals contribute their knowledge and technical skills to the noble cause of their socialist fatherland, the knowledge and skills that were abused under Japanese imperialist rule. Once I paid a visit to Kim Il Sung University. There I saw many grey-haired professors and doctors. Some of them had come from south Korea; they were the sons of rich people or landowners from the southern provinces of south Korea. Today they are authorities in the fields of the social and natural sciences, teaching the younger generation and working with devotion for the development of science and technology in our country.

Everyone is given encouragement and all the spheres of society are being constructed and developed in an original manner in this way. I think that this is our own original type of socialism.

In short, this is socialism of our own style which has been established and developed by the President for the full prosperity and happiness of the nation, and which suits our own situation.

The Chondoist scripture says, "A skilful carpenter does not reject bent pieces of wood, a good doctor does not refuse to examine a patient, and a hall of learning does not hesitate to admit a fool."

The socialism evolved by the President accepts everyone, regardless of his former property status, religious faith or past record, if he is ready to devote himself to the patriotic cause as a member of the nation. So, if I may use my own expression, I would call this type of socialism a man-centred, "Juche socialism", or "independent socialism".

Many foreign visitors to our country say that socialism in Korea is "original socialism" and praise the Republic as the "model country of socialism". I think that this is not by chance.

The fact that our country, a small country in one corner of the East, is attracting the attention of the world as an example of socialism, inspires me with national pride; in the bright eyes of the people walking along the pavements I can see the lasting prosperity of our nation.

Whenever I see high in the sky the slogan "Let us live our own way", I cannot resist the impulse to raise my thumb and shout, "That is the best thing."

The New Legend of Chollima

One Sunday in autumn last year the sky was clear and bright with sunshine.

The weather was so good that my wife and I took a walk up to the top of Moran Hill. On our way back down the hill we stopped at the Chilsong Gate. This gate is associated with the historic, daring plan of patriotic *kisaeng* Kye Wol Hyang and General Kim Ung So, who killed a Japanese general who had invaded Pyongyang during the Imjin Patriotic War. When I was tracing the ancient footprints of my ancestors who had defended the country at the northern gate of Pyongyang, my thoughts deepened.

It was a part of the nation's history, which is brilliant with patriotic spirit, yet the history of our nation that suffered backwardness in the fetters of feudalism. As a witness to history, the Chilsong Gate reminds us how long our nation trod the path of feudalism at a snail's pace.

From my vantage point the scenery unfolded before me,

revealing the striking contrast between the suffering past and the amazing present. On both sides of the River Potong, that used to flood and take a heavy toll of lives, are now gardens of thick foliage and happiness, and the Potong Plain (Puksae Street in the years immediately after the war), which was said to have been overgrown with wormwood, has now been reconstructed and renamed An Sang Taek Street, lined with 20 to 30-storey blocks of flats, adding beauty to one corner of the capital city. Beyond this street I could see the magnificent area of Chollima Street, Hasin Street and Hero Street.

On Mansu Hill the Statue of Chollima was flying in the air at a gallop, as if producing all these innumerable, miraculous structures.

As I gazed at the Chollima Statue for a good while, the strong current of our age throbbed in my heart.

Chollima is a symbolic word used by our ancestors. By this word they meant a legendary horse capable of running one thousand *ri* (approximately 400 kilometres) in a day. By this symbolic horse they expressed their wish to do everything quickly. But their wish remained only a dream.

The President, however, has created a legendary modern history by making the legendary horse a reality, the horse which had remained a legend in the long history of our nation.

People often call Kangson the home of Chollima. I paid a visit to the Chollima Kangson Steel Complex, and I learned about the origin of the Chollima Movement. A senior official of the steel complex explained to me the details of some unforgettable events at the time when the Chollima Movement was being launched by the President. According to the official, the President visited the Kangson Steel Plant (now the Chollima Kangson Steel Complex) on December 28, 1956. Before all else ninety thousand tons of steel was needed for the fulfilment of the production quota for the first year of the First Five-Year Plan which was to be started the following year. Therefore, at the Plenary Meeting of the Party Central Committee held a few days before, the President had put forward the task of producing 5,000 to 10,000 tons of steel in addition to the original quota of 80,000 tons for 1957. At that time there was only one blooming mill in the country, at the Kangson Steel Plant, and its rated capacity was only 60,000 tons. That was

why some people said that it would be difficult to produce 80,000 tons, and impossible to produce 90,000 tons.

The President, however, considered that if he discussed the matter with the working masses, he would be able to find a solution to the problem, just as he had overcome difficulties and obstacles previously by believing in the working masses. So he paid a visit to Kangson.

Having arrived the President inspected the production site and then called the workers to a meeting to explore untapped potential. At the meeting the President looked round at the men with trust in his eyes and explained to them in detail the difficult situation facing the country and the requirements of the revolution. The President said that the First Five-Year Plan would start the following year, that steel and rolled steel would be needed more than anything else in order to carry out the plan and that this would require the workers to advance in the spirit of Chollima riders, running ten steps when others walked one step, and galloping one hundred steps when others ran ten steps.

Every one of the President's passionate words inspired every worker's heart with ardent patriotism. They answered that they would produce 10,000 tons more steel. Satisfied with their resolve, the President discussed with them how latent resources could be tapped so as to produce the extra steel.

The spark of innovation and advance ignited by the President that day flared up like a volcanic eruption, and the workers of the Kangson Steel Plant fulfilled their yearly quota and produced the extra amount of steel by April 15, turning out a total of 120,000 tons of rolled steel from the blooming mill which had been said to be capable of turning out only 60,000 tons. The flames of innovation spread to many factories. The workers of the Kim Chaek Iron Works produced 270,000 tons of pig iron from its blast furnace, which had been considered capable of producing only 190,000 tons, and the workers of the Hwanghae Iron Works constructed Blast Furnace No. 1 and a coke oven in a single year, although it had been estimated that the projects would take three years. Truly that was the speed of Chollima.

Chollima, which was known as a legendary horse for ages, has

become a genuine Chollima.

The Chollima Movement sparked off by the President has spread with great force across the country.

Officials say that the Chollima Movement has transformed the working people into men of a new type by reforming their ideological consciousness and raising their cultural and technical levels. It has also swept away all that was outmoded and stagnant and pressed on with the revolution and construction at a very high rate in all places and in all spheres in the Republic by giving full rein to the patriotic enthusiasm and creativity of the working people.

In those days the south Korean authorities hurled every manner of slander at the Chollima Movement in an attempt to halt its advance.

Though late in my life, I have come to realize that the Chollima Movement was a great movement motivated by the President's noble ideal of patriotism, the ideal of raising this country to the level of the advanced countries as quickly as possible so as to provide our people with a decent life. A great change has taken place in the people's ideological consciousness, and their patriotic enthusiasm and creative spirit have risen very high. As a result, successive miraculous achievements are being made. The people are advancing towards a better future, helping one another and leading one another forward. The bright and cheerful reality of the Republic means a great deal to me.

Take construction, for example.

In the spirit of Chollima spurred on by the speed campaign, and at the speed of the 80s, the people in the Republic have constructed modern streets and monumental structures in a year or so that are of such a high standard that they are admired as the "crystallization of modern architecture".

Newly-constructed Changgwang Street, a wide avenue running parallel to Chollima Street, stretches from the Potong Gate on the beautiful River Potong to Pyongyang Station. It is a magnificent residential street. The construction of this street is said to have been undertaken in the first year of the 1980s. It was a difficult and colossal project involving the pulling down of all the existing buildings and the construction of a modern residential street of an

unprecedentedly higher standard. The construction of such a street usually takes three or four years, but the workers who undertook the project finished it in less than one year by displaying all their enthusiasm and creative zeal.

How surprising the speed of construction of modern Kwangbok Street, including a sports village, is!

Next year this street will receive a large number of guests from abroad who will participate in the 13th World Festival of Youth and Students. Various grand international functions will be held there. The amazing speed at which ordinary hills and fields have been transformed into a modern sports village, into a large city, is inconceivable apart from Chollima spurred on by the speed campaign.

Indeed, the reality of the Republic is full of miraculous events.

A foreign visitor said, "Can any other country in the world work such wonders? I think none can do it.... Korea represents the beautiful future for people. Their future will be brighter."

The Republic is truly a land full of wonders.

The Chondoist scripture says, "A great change in ten thousand years, a medium change in one thousand years and a minor change in one hundred years are the work of divine hands; a great change in one thousand years, a medium change in one hundred years and a minor change in ten years are the work of human hands." By contrast, the Republic is effecting a great transformation in ten years, a medium transformation in five years and a small transformation in one year. I simply bow my head to the great personality of the President who is creating a legendary reality at the speed of legendary Chollima.

Every Kind of Flower Is in Full Bloom

The people of this country always seem bright and cheerful. In this country the sky is clear and blue and the land is beautiful. In the broad streets I can feel the bright and friendly atmosphere of thronging people. I find myself wishing to be one of those pedestrians. If I climb a mountain pass, picturesque scenery comes

into view below my feet and I feel like sitting down there to enjoy the scenic beauty for a long time.

This is something Utopian. Whenever I see the reality of the Republic, in which people laugh merrily and the joy of life is felt everywhere, I cannot help confessing that my old mind is stimulated by young curiosity and amazement.

I think that the people's bright smiles and their joy of life speak of the system that gives full scope to the freedom and individuality of the people.

Many years ago, a nephew of mine was learning musical composition at a university in the United States. One day he told me that he did not understand why I was travelling to north Korea and why I admired it. He said that he had been told that there was no freedom of artistic creation in the north, that the people there knew only "revolution" and "struggle" which denied man's freedom and individuality, and that, therefore, he had made up his mind to work as a musician in the United States.

Through my previous visits to the homeland, I had acquired an understanding of the north to some extent, so I knew that he was talking nonsense. I thought I should give him a good beating, but I let him be.

By an American way of "freedom" of creation or "individuality" he meant indolence, dissolution and degeneration—the Western way of "freedom" or deformed "individuality". I still regret my inability to give him a convincing explanation of man's real freedom and individuality, of creative work that truly serves the people's happiness and of the superiority of the system in the north which gives full rein to people's talents and hopes in their creative pursuits. In those days I still lacked experience and an understanding of the Republic.

But now, not long after taking up permanent residence in the Republic, I clearly feel the true character of the welfare state where the people's genuine freedom, individuality and talents are flowering to the full.

Here is an instance of how a child's talent was developed to the fullest. As is widely known, a child named Kim Ha Gyong was good at writing with a brush in her primary school days. Her teachers

made great efforts to develop her talent. Her parents, ordinary working people in a province, also tried hard to improve her.

The news of her talent spread across her county, and then across her province and at last reached the capital city.

Having heard that a little schoolgirl was good at brush writing, the President, though under heavy pressure of work, met her. He was delighted by her skill. He praised her highly and even posed with her for a photograph. He saw to it that she was enrolled at the Pyongyang University of Fine Arts. Now she is being trained into a master calligrapher at the university. A seven-year-old artist named O Un Byol participated in the international fine arts exhibition held in Moscow in September last year. Her paintings "Let Us All Go Sightseeing to the Moon" and "A Rich Grape Harvest" won first prizes.

The Republic's soloists, film actors and actresses and jugglers of international fame have grown up under such loving care, and their numbers are great.

Not only men of art and literature, but also renowned sportsmen have been nurtured and have grown up under such care until they are able to demonstrate the great strength of Juche Korea. Quite a few people in the field of science and technology have become associate doctors and doctors in their twenties. Kim So In, a researcher at the Mathematics Institute of the Academy of Sciences, published a degree thesis on differential equations and their application and was made Doctor of Mathematics in April 1986 at the age of 21. He knew arithmetic at the age of five, mastered algebra in the second year of the senior-middle school at the age of seven and entered the University of Science at the age of thirteen. After graduating from the university he studied in the doctoral institute until he became a renowned mathematician. There are also many worker-inventors who studied technological problems while working at production sites and contributed to the national efforts for technological development.

In the Republic everyone is provided with the opportunity of becoming a doctor or a hero if he works hard to develop his aptitude and ability to the fullest. Last year, on a visit to South Hamgyong Province, I met Dr. Li Sung Gi and chatted with him for a while. He

is now in his eighties, yet he was still in good health and spoke a lot. When we got onto the topic of his unfortunate years when his scientific talents were suppressed, our eyes filled with tears. He had studied at the Kyoto University, Japan, and had written his thesis on vinalon before the country was liberated on August 15, 1945. But he was unable to put his theory into practice. The Japanese had refused to provide him with facilities to prove his theory scientifically and technically. The conditions for him were the same in south Korea after August 15, 1945. After many years of mental suffering, he was able to succeed in the production of vinalon only in the embrace of the Republic. The President provided him with all the facilities he needed until he succeeded in his work. After the success of the doctor, the President called him a Juche scientist and placed high trust in him.

Dr. Li Sung Gi said that vinalon should not be considered merely as a product of science and technology, but as a gift of benevolence bestowed by the President on our people, on scientists.

A doctor with the surname Li who had lived in hardship in Japan and returned to the homeland, became a member of the Workers' Party of Korea with a reference from the President and became a labour hero while working at an electric appliance factory. There are many other instances of people displaying their talents to the fullest, among them a doctor of mine engineering, a doctor of metallurgy, a doctor of astronomy, professors, heroes and renowned innovators.

One more anecdote, about something of a different character, the story of honoured veterans.

In the south people who have been disabled during their military service are called "wounded soldiers" and neglected.

By contrast, in the Republic such people are called "honoured veterans". As this title suggests, they are accorded good treatment and are held in high regard by the community.

One day I paid a visit to a factory for honoured veterans. When going through the front gate I noticed a large slogan which read: "Flowers should keep blooming." An official of the factory explained that the slogan was something the President had said to the honoured veterans. Whenever he visits them, the President tells

them that flowers should keep blooming and encourages them to continue to add lustre to their political integrity by displaying an unflagging spirit in the work of building socialism, just as they fought well for the country and their fellow people during the war. Whenever he meets them, the President warns them not to overwork, emphasizing that they should work just enough to keep a good appetite.

On hearing this, I felt my eyes becoming wet with tears. How benevolent his words are! No one could hear these words without being moved to tears.

Whenever he poses for a photograph with honoured veterans when giving on-the-spot guidance, he invites their wives to stand in the front row. He does so probably as an acknowledgement of these women's care for their disabled husbands.

Because they are under the President's wing, which is as warm as the embrace of a considerate mother, all the honoured veterans in the Republic are living with a youthful spirit and with an optimistic view of life, not knowing either mental or physical handicap.

In the land where the people's freedom and individualities are in full bloom, nature also grows up with vigour and comes into full bloom.

On my way from the centre of Hamhung to the Ryongsong Machine Plant, I dropped in at the house in which Li Song Gye, the first king of the Li dynasty, was said to have lived in retirement. In the front yard of the house was a 400-year old pine tree. I was so curious about it that I stood before it for a long time. The pine tree was not growing straight like other trees, but had spread its branches sideways, only a little above the ground. The more I looked at it, the more unusual I found it to be. Its branches were spread in the shape of a round dining table, so that the local people called it the "dining table pine". It bore a tag inscribed "National Treasure No. 252", and good care was being taken of it.

An official explained that the rare pine had become world famous as a national treasure only under the care of the President.

Formerly the tree had been rotting and dying under the weight of so many years. One day the President, who was giving field direction in the Hamhung area, noticed it and stood looking at it for

a long while. Then he said that the 400-year old tree was very precious and that scientists should be summoned from all parts of the country to save it from dying. In line with the President's earnest instructions the tree was cleansed and a "major operation" was performed on it. As a result, new branches gradually spread sideways and it has become a national treasure.

This myth-like story moved me very deeply. I was unable to calm my glowing heart at the thought that even a pine tree which, having weathered the wind and rain, frost and snow for so many years as the oldest witness to the history of our nation, was on the verge of collapse, was saved by the President, and that he was bringing blessings even to plants.

When the suggestion was made to mine the rich deposits of gold in Mt. Myohyang, the President rejected the idea, saying that the beautiful scenery of the mountain which had been celebrated by our ancestors down through the generations should not be destroyed for the sake of a few tons of gold. In the Republic, true to the noble idea of the President, every single plant is being taken good care of so that it thrives and makes the land green.

When barrages and similar large structures are constructed on rivers or the sea, the President makes sure that fish ladders are provided for the fish to move up and down the streams freely and breed their young. If he, while on a tour of field direction, happens to see deer or pheasants running about in the fields, he is delighted and gives instructions that such animals and birds should be well protected and bred.

Such warm care and attention by the President even attract a variety of birds from across the oceans.

As ADN reported recently, ornithologists conducted an investigation and discovered that 12 kinds of new birds were living in the Republic. Among them were streaked shearwaters from Australia, rare birds from the arctic tundra and from different parts of the world.

This land, which is liked even by birds, is overflowing with vitality and optimism and the joy of life for both human beings and the creatures of nature.

The Chondoist scripture says, "The benevolence of a sage

reaches even plants" and "Now that spring has come, everything looks like a flower." This country can be compared to a large, fragrant flower garden in which every kind of flower is in full bloom.

In this flower garden the talents and morality of the masses are superb, and its scenery is clear and beautiful beyond description.

A foreign visitor who saw a performance at the Schoolchildren's Palace said that he would like to take the whole of the stage and the performers home with him, and another visitor said that he wished to take the beautiful scenery of the rural areas to his country.

The Republic in which human talents are given full rein, and nature is in full bloom, in which optimism in prosperity and the joy of life overflow, can naturally be called a land of bliss, and it is a land created by the President.

8. GOVERNMENT BY MORAL INFLUENCE

The Ethics of Devoted Service

The political history of mankind, which began with the emergence of states, dates back, according to written records, thousands of years.

However, the political history of previous ages rarely knew instances of desirable government.

That is because, as the literal meaning of the word indicates, government means ruling over the people, just as a shepherd would do with a flock of sheep or a cowboy with cattle.

In his utopia, *The Republic,* Plato, an ancient Greek philosopher, said that the general civilian population could only have good ethics of obedience. The teachings of Confucius and Mencius place the principles of justice in the relationship between sovereign and subject in the first of the three fundamental principles and five disciplines in human relations, and preach absolute loyalty to the sovereign. In the Middle Ages, which is known as a dark age, the absolute power of the Pope as representing Christ on Earth was considered sacred. In recent times, the doctrine of government by law professed that "everyone is equal before the law," and democratic "government for the people and by the people" was advocated. But all these were, in one way or another, ruling over the people.

While visiting many countries, I have met Kennedy of the United States, Menzies of Australia, Adenauer and Reinhardt of West Germany, who claimed to have worked wonders on the River Rhine, Tunku Rahman of Malaysia and other "statesmen" and leaders. They were all much of a muchness.

In a nutshell, the political history of mankind has been swayed



Triplets grow up in happiness

by the unilateral wielding of ruling power, whereas the people, the ruled, have remained the object of government, the object of rule. The people have been excluded from politics, so they have always stood aloof from political affairs. This, precisely, has been the political contradiction that has produced human tears and tragedies. As a believer in Chondoism, therefore, I am proud of my religion in that it regards the saving of all people and the building of an earthly paradise by spreading virtue as the highest ideal. I am proud of it because this ideal is clearly far above worldly conventions. However, it is an ideal that might come true in "Heaven", an ideal that can only exist as a religious concept in the minds of people who are fettered by political chains.

By contrast, President Kim Il Sung's politics is of completely new dimensions; it is of devoted service to the people. A government serving the people is unprecedented and unheard-of. The people serving the rulers had been the norm, but a government serving the people has been beyond imagination.

Nevertheless the President, far from ruling the people, serves them with complete devotion, and has created unprecedentedly

noble, legendary politics by himself.

A short time ago I read a passage from a composition written by the President in his primary-school days:

"...A man has to do a lot of work in order to live in the world. The noblest work is for a man to serve his country and his fellow people. There is an old saying that people who have been deprived of their country are worse than animals. It is an honour and duty for us, therefore, to build our country and serve the people."

I think that this example shows that the President, ever since his childhood, has regarded it as his highest honour and duty, as the highest principle, to serve his country and his fellow countrymen. The spirit of serving his country and his nation is ingrained in him. The great personality he is endowed with is at the root of his undertaking of the anti-Japanese revolutionary struggle in his teens, of his liberation of the country and of his establishment of the strong country of Juche in this land in a short span of time.

The President regards meeting the people's interests as the highest criterion for evaluating statesmanship. In dealing with political affairs, he respects the will and desires and aspirations of the people and realizes them.

Therefore, he defines the character of state power as people's government that serves the people, places their interests above all else in measuring the value of everything, and recognizes that everything that serves the interests of the people is good. On the basis of this he formulates his policies and makes every effort to implement them.

This is easy to say, but it is unprecedented, and no one else is capable of doing it. This can only be done by our President who is the incarnation of patriotism and of the will and interests of the people.

Serving the people with complete devotion is the highest expression of humanity and of human morality. The President always considers himself a son of the people who lives among them anywhere at any time, serving them with complete devotion. He regards it as his divine duty to make the people masters of the country, and he brings them happiness.

That was why he, a peerless general who, shouldering the great

cause of saving the nation and having the one-million-strong Japanese Kwantung Army at his mercy, chopped firewood for a peasant family, saying that a commander was also the son of the people. When the situation in the country was difficult, he set an example in leading a frugal life, saying that when the people ate foxtail millet, he, too, should eat foxtail millet.

Recently a veteran of the revolutionary struggle against the Japanese related to me an anecdote about the President. It happened on April 15, 1947, his birthday in the second year since the liberation of the country. That morning the veterans of the anti-Japanese war arranged a simple party in his honour, something they had failed to do the previous year. The President thanked them for their best wishes, but he declined to accept their invitation. He said that, if he attended the party he would not feel at ease because the country, though liberated, could not yet afford to supply children with confectionery. Lost in deep thought, the President went on in the following vein:

A few days previously he had paid a visit to Chunhyok-ri, Kaechon County, South Pyongan Province, where irrigation construction was at its height. After talking to the peasants at the construction site, the President unhooked a few of the bundles of the peasants' lunches from the branches of a tree and opened them. Looking at them, his face became clouded, for some of them contained gruel of barnyard millet.

Although the land had been distributed to the peasants, they were still living in poverty.

He worried over the standard of living of the peasants. Later, when passing a village, he told a few passing schoolchildren to stop. He asked them who they lived with, what they were learning at school, and what was contained in their lunch boxes. He also asked if they had eaten any sweets. The schoolchildren merely looked at one another's faces, without answering. When the President asked again, a lively child answered, "We can do without sweets. We like learning best."

The answer pained the President in his heart. The two years since the liberation of the country were too short a time to heal the wounds of destruction inflicted by the fleeing Japanese and to rid

the country of the poverty left by the enemy. But the President was sorry not to be able to supply sweets to the children. With this load on his mind, he gazed up at the sky.

That was why the President declined to accept the invitation to the party arranged in his honour.

On hearing this I felt hot tears running down my cheeks.

This is indicative of the personality of the President. He always instructs his officials not to be bureaucrats who lord it over the people but to be their servants and to find honour and happiness in working for the promotion of the people's well-being, even if it means that they themselves have to live on mere rice and bean paste.

In the Republic there is a motto that applies to all officials, regardless of rank; it is that of the popular style of work of which the President himself has set an example. Every official whom I have met in the different provinces has said, "I am working as a servant of the people, true to the instructions of the leader." These modest, simple and earnest words move me greatly. These words remind me, by contrast, of officials in the Western world and in south Korea who, while fawning on their voters and smiling at them during elections, scowl at them and wield clubs at them as soon as the elections are over.

Government that serves the people, as established by the President, is seen here for the first time in history. Our Republic is the very home of such government.

Our Republic is the veritable land of the people which is the envy of the world. Everything exists for the benefit of the people, is devoted to their well-being, and is given prominence in the name of the people. The Grand People's Study House, the People's Palace of Culture, people's hospitals, People's Actors and Actresses, People's Artists, People's Scientists, People's Teachers, People's Doctors, People's Sportsmen, People's Journalists and so on. How honourable these titles are!

The "people" who were ruled over for thousands of years have now become glorious in this age. This is the greatest change to have taken place in the history of mankind.

The President is truly a peerless statesman who has transformed the people into noble beings.

Benevolence upon Benevolence

The President's government not only serves the people, but also bestows benevolence on them. His political administration is characterized by his love for the people and his benevolence towards them.

There is an old saying that one should love others rather than wishing to be loved by others. Receiving love and benevolence is easy, but it is not easy to love others or bestow benevolence on them. This is all the more true with those who rule over the people. Political history shows that rulers are in the habit of taking from the people, depriving them of their possessions, and oppressing them, though to varying degrees.

Nehru of India said that government is an undertaking to dry the tears of the people. What he meant was allaying the people's sufferings, but there are not many instances of government that has allayed people's sufferings and benefited them.

In former days, Korean peasants used to say that a family with three orange trees goes to ruin. The feudal rulers levied such heavy taxes on fruit trees that the taxes exceeded the value of the whole fruit harvest. This illustrates how cruel the feudal rulers were. In *The Tale of Chun Hyang,* the secret royal inspector Li Mong Ryong recites this poem:

Fragrant wine from the gold bottle
Is the blood of a thousand people,
The dainties and delicacies on the jade dishes
Are the sweat and blood of the toiling masses.
When the candles melt down in drops
The people's tears fall down in drops.
Where the sounds of songs are loud
The murmur of the people's grievances is loud.

In this poem the inspector condemns the feudal parasites who feasted by bleeding the peasants white.

The practice of rulers' squeezing the sweat and blood of the ruled is still continuing, though in different ways.

Levying taxes on the people, as I have mentioned, has been regarded ever since ancient times as a natural requirement for the running of a country, and the people have accepted paying the levies as their natural duty.

Here the point is that the money collected from the people has not been used for the good of the people, but for the maintenance of the power of the rulers and has been spent in ruling over the people, and that the people have suffered because of the levies.

While living in capitalist societies, I have not only seen too many people weighed down by taxes, but also myself experienced more of such suffering than I could endure.

In the United States, for instance, taxation is called a malignant tumour that worries millions of people, or a symbol of tears of blood. People are bothered at all times by taxes on houses, land, business incomes, lighting and hundreds of other things. At the end of a month or a year queues of tax-collectors press upon tax-payers from all directions. Notifications of taxes which can hardly be identified are piled upon the heads of tax-payers. In this season accountants experience a boom, and rich people even hire solicitors in order to deal with their tax problems. Taxes cause innumerable unhappy incidents—abscondence, suspension of business, bankruptcy, and even suicide.

The same is the situation in south Korea. When I was in the United States I happened to see a calendar published in south Korea. In that calendar the dates for paying taxes were marked. It seemed to me so strange that I asked a compatriot what it was about. He said sardonically that it was a "tax-collectors' calendar". I was dumbfounded. How many different taxes they had to collect and how much importance they attached to taxes to have published such a queer calendar!

The rule of such sabre-rattling by which money is extorted from the people always results in the wailing of the people. By contrast, President Kim Il Sung made our Republic the first tax-free country in the world a long time ago. He freed the people from paying any levies and instead ensured that the state bore

various burdens for the people's well-being and solved all their problems for them.

That is why in our Republic everyone says, "We are happy under the benevolent care of the fatherly leader," "Thank you, fatherly leader," and "We will repay your benevolent care by being loyal to you, leader." They say these loudly and proudly with feelings of gratitude to the President for his benevolence.

Foreigners visiting the Republic for the first time say that they don't quite understand the meaning of these expressions. Frankly speaking, I myself did not understand them clearly at first. But in the course of my life I have realized that the President's government is their basis.

When he formulates and puts forward a policy, he does so with the heart of a parent approaching his own children. Although they themselves are cold and hungry, parents are happy if their children are dressed warmly and eat their fill. They wish to give their children ten when they have given them one, and wish to give them a hundred and even a thousand when they have given them ten. Such parental feelings underlie the President's political administration.

In a recent talk I had with an official in charge of education, I learned that the price of children's clothes in this country had been set especially low. One day shortly after the end of the war in Korea, while on a tour of field direction in one province, the President saw kindergarten children playing on a slide. He looked closely at their clothing. The children's sleeves and trousers were unspeakable. The officials accompanying him were embarrassed. They were thinking that the children should be taught at home.

The President, with a smile on his face, however, was looking at the children affectionately.

Several days later, the President saw to it that the state adopted measures to lower the prices of children's clothes by half; he did not think like the officials, who would have worked out ways to prevent the children from playing boisterously.

Let me take another example. When I was visiting the Grand People's Study House, an official there told me how the site of the building had been fixed.

One day in October 1973, while looking down at the city from

the top of Moran Hill and pointing at Namsan Hill, the President asked the officials accompanying him what building would best be built on the hill.

The officials hesitated and could not give him a ready answer. He reminded them of a city planner who had suggested locating a government building there. He said that as a matter of principle a museum, a hall, a library or a house of culture for the people should be built around the central square. The city planner, who regretted leaving the place vacant, had suggested building an imposing government building there. The President had dismissed the idea, saying that in the heart of the city a public building which would be frequented by the people should be built, instead of a government building.

The central part of a capital city is the heart and face of the country. Therefore, every country puts great efforts into the layout of the central part of its capital and, by doing so, displays the authority and prestige of the state's ruling machinery. From this point of view, the practice has been to locate royal palaces or government buildings in the central parts of national capitals, and this practice still continues.

The President, however, thought of making the heart of the capital at all times lively with the people's activities. The site on Namsan Hill had been reserved by the President for twenty years ever since the end of the war. During the period of postwar reconstruction and in the subsequent years many monumental buildings had been built in the vicinity of the hill, but the site on the hill had been left vacant.

That was why, that day when the President climbed Moran Hill, the site was still blank on the map of the city. Two months later, in mid-December, the President took some officials with him and climbed Namsan Hill. With a full view of the city from the top of the hill, the President said that it was high time for the place to be laid out and that, since a palace of culture and a schoolchildren's palace had already been built in Pyongyang, a large library should be built on the hill. He was delighted because he knew that the people would enjoy visiting the library if it was built on the hill.

This is an account of the origin of the Grand People's Study

House, a magnificent building towering high in the heart of Pyongyang. According to my inspection and estimate, the Grand People's Study House is larger than the much-vaunted library of the United States Congress in its scale, and its collection of books is also incomparably larger. Another and more important aspect of it is that it differs from ordinary libraries in other countries. In other words, it is literally a grand people's study house where working people and students study while being given lectures according to a weekly timetable. Different sections of the population of the Republic are now increasing their knowledge of politics, the economy, culture and other areas in this wonderful study house. This is a result of the political administration of the President who places the people's convenience and interests above all else and spares nothing if it is for their convenience and interests.

The best site in Sariwon had been chosen for the provincial people's committee building, but the plan was changed by the President so that a block of flats to house the people could be constructed there. He also changed the master plan of a city to ensure that there were fresh air and clean water for the inhabitants, and he made sure that refuse from a chemical works was thoroughly purified before being released. These anecdotes, too, moved me deeply.

The President finds the greatest pleasure in providing the people with what is good for them and liked by them, and with regard to this matter he is never satisfied.

He spares nothing if it is for the good of the people, for the benefit of the working people. If it is necessary, he throws a colossal amount of state money to the winds for this purpose. When I say this, I mean that, immediately after the liberation of the country, he ordered an electric furnace to be blown up, a furnace which, because of defects in its equipment, had harmed the health of many workers and had taken a heavy toll of lives during Japanese imperialist rule.

I remember something I heard in a chat I had with an old official who had worked by the President's side ever since the days immediately after liberation.

He said, "Our President is a man who would go to fetch a star from the sky if the people wished it."

Because the President is a man with such a personality, he made sure that the matter of pencil production was discussed at the first session of the Provisional People's Committee of North Korea, even in the complex and difficult situation after liberation. Later he enforced the system of free and compulsory education, and even while the war was raging he introduced universal free medical care. When the world was in a turmoil of economic fluctuation, he implemented the policy of abolishing taxation, the first time this had been done in history.

Bestowing benevolence on the people is the core of his political administration.

Benevolence towards the popular masses runs from the beginning of his policies through to the end.

Precisely in this are the immeasurable height and breadth of his politics.

The Chondoist scripture says, "A sage bestows heavenly benevolence." The President is the first to establish a great and noble government which bestows benevolence on the people.

By Teaching People

The President's politics can also be called the politics of education. He believes that if people are given education and leadership in accordance with the intrinsic nature of man, they can display unfathomable wisdom and strength.

If government is to be truly for the people, the people themselves should first be developed properly by means of education and led to play their proper role as the masters of society. I think that this is a consistent principle and policy of the President.

Many of his writings and documentary films about him have given me the particular impression that he is not only a benevolent father of the people, but also their devoted teacher and an engineer with expert knowledge of every subject.

Once a historian told me about the "Kija mausoleum". I knew that the "mausoleum" had been in Pyongyang from ancient times,

but the story of its assessment made me think the matter over deeply.

The assessment of the "Kija mausoleum" did not seem to be a serious matter, but in fact it was important in establishing Juche.

Seeing that the worship of major powers, which had been practised for a long time, had harmed the sound ideological life of our nation, the President wisely guided the work of dealing with historical relics in such a way as to establish Juche.

One day in the spring of 1959, he was giving on-the-spot guidance at the construction site of the Youth Park at the foot of Moran Hill. He asked the officials what they were going to do about the "Kija mausoleum". The officials had no ready answer. They had not realized that the "mausoleum" was the product of the feudal rulers' idea of worshipping major powers.

The President, looking at the embarrassed officials for a while, explained what had happened. Kija is said to have lived in Yin in the 12th century B.C. But in the early 2nd century B.C., approximately one thousand years after his death, a story was put about that he had founded a country in Korea. The unfounded story was aimed at justifying the invasion of Kojoson (Ancient Korea). More than one thousand years later, in the early 12th century, the flunkeyistic feudal rulers distorted history by describing Korea as having been founded by Kija, and even building what they called the "Kija mausoleum" to worship him.

Explaining this historical fact to the officials, the President said that describing the Koreans as the descendants of Kija, even building a "mausoleum" for him, was an insult to the Koreans with their history of five thousand years. The President said that Kija had nothing to do with the Koreans, that the "Kija mausoleum" was not genuine and that, therefore, there would be nothing in the "mausoleum". He added that it would be a good idea to excavate it and confirm the fact. A few days later, when the officials were going to excavate it with the help of some young people, the President asked them on the telephone how the excavation was going. On hearing that they were going to let the young people excavate it within a few days, the President told them that it would be better to hold a festival for old people in front of the "mausoleum" than to

excavate it right away. The officials did not understand what he meant. The President explained that at the festival the old people should be convinced of the falsity of the "mausoleum" before it was excavated, and that since many Pyongyang citizens, especially some old people, still believed that it was the tomb of their ancestor, it would be important to open their eyes to their deep-rooted tendency to worship major powers. He also gave instructions as to how the festival should be organized.

The next day about 200 of the city's old people were invited to the festival. When the festivity had risen to its highest, the question was raised of whether the "mausoleum" was genuine or a sham. After a heated argument, the suggestion was made of excavating it so as to make the matter clear to everybody. An agreement was reached that if there was anything to prove its authenticity it should be restored and that if not it should be destroyed.

The excavation began in a tense atmosphere. The people looked into the tomb with bated breath as it was revealed more and more. The bottom was reached, yet nothing able to prove its authenticity had appeared. This was how the "mausoleum" which had existed for centuries as if it had been something genuine turned out to be false. The old people who had believed it to be genuine, blushed and all the people realized that the blind worship of others would blind their own eyes and make fools of them.

I think that this is a living example of the President's popular policy of teaching the people.

In the Republic the term "demonstration lecture" is used frequently. This is also an essential aspect of the President's government through education. When he has put forward a political line or policy, the President often takes his officials with him to factories and farm villages, and there he organizes demonstration lectures. Through these lectures he teaches the officials how they should work and deal with farm work. After that he immediately spreads the example set at one place or in one particular sector across the country.

In spring this year I met a veteran of farm management. He told me about an event that had occurred thirty years before.

One summer day in 1958 the President was visiting Taechon,

North Pyongan Province. In those days a radical change was beginning to take place in the cultivation of non-paddy field crops under the slogan raised by the President—Maize is the king of non-paddy field crops. People in some provinces, however, were not convinced of the advantages of maize cultivation. That was why in some places fields of foxtail millet and sorghum were being converted to maize cultivation very slowly, and in other places land suitable for growing maize was being neglected as barren land. The President was visiting Taechon in order to eliminate such a conservative attitude and teach the local people how to grow maize so that they would feel confidence in this matter.

Accompanied by county officials, the President was walking along the banks of the River Kochi. He came to a halt and then, pointing to the other side of the river, said in an anxious tone that on the other side of the river there was a lot of uncultivated land. The officials lowered their heads with feelings of remorse. They had not thought of growing maize there because it was sandy land. As the county officials hesitated over their answer, the President told them to cross the river with him.

One of the officials said that the river was too deep and too swift to cross. The President asked why he could not cross when other people were doing so, and then boarded the ferry. After crossing the river, he dug into the soil with his hands and scooped up a handful of earth, commenting that the soil was quite suitable for the cultivation of maize. The officials felt a prick of conscience for their attitude, unworthy of masters, for their neglect of such good land. The President taught them that if an enbankment was built on the river and if the land was carpeted with new soil, hundreds of hectares of fields could be obtained for growing maize, and then he left.

This occasioned a large-scale project in Taechon to reclaim the Yonsang Plain, and the plain became fertile, the per-hectare yield of maize there ranking among the highest in our country. This example was spread across the country.

As we can see the President, by means of persuasion, explanation and object lessons, inspires the officials and people with strength, intelligence, courage and conviction. In the course of this,

stupid people have become clever, ignorant people well-informed, weak people strong, and good-for-nothings valuable. In short, people have been transformed into resourceful and dignified patriots.

In the Republic there is another motto for every official and that is: "Let us learn the leader's work method."

This explains why, in the Republic, there is no room for bureaucratism—ordering people about and shouting at them.

The prosperity of our Republic today and its continuous development on the basis of unlimited potential is the result of the President's outstanding government through education.

I feel my heart warming at the thought of a passage from the Chondoist scripture which reads: "If one man becomes good, the world will become good; if one man becomes friendly, all his family will be in harmony; if one family live in harmony, the whole country will be harmonious; and if one country becomes harmonious, the whole world will be harmonious. Who can deny this?"

The Meaning of On-the-spot Guidance

Generally speaking, in foreign countries a field tour by the President or head of government is called a field inspection.

In our Republic the President's visit to the field is expressed by the term on-the-spot guidance.

There is a great difference in the dimensions and significance between foreign field inspection and our on-the-spot guidance. Field inspection means inspecting an area, whereas on-the-spot guidance means teaching and guiding people on the spot.

However, this definition of the term on-the-spot guidance is not enough to give people a correct understanding of all its implications, because the President, when giving on-the-spot guidance, not only teaches and guides the people, but also consolidates the will and aspirations of the masses by mixing with them and drawing them into his policies.

It is said that modern politics should be democratic. In the summer of last year, the Rev. Mun Ik Hwan, the well-known anti-

establishment democrat in south Korea, had a special interview after his release from prison. In this interview he linked the principle of democracy to human physiology. Comparing the cells of a man's body to democratic citizens, he said, "The brain directs the movements of the body not at random, but on the basis of an analysis and judgement of information from the cells; a government can be democratic only when it formulates its policies on the basis of the people's will it has integrated."

As he said, democratic government is government by the people, government which represents their will.

The political history of the world shows that those in power have made attempts to incorporate the people's will in their politics one way or the other. Sun Wen of China and Nehru of India can be taken as examples. For that matter, Churchill of imperialist Britain and Ito Hirobumi of imperialist Japan made, for form's sake, specious arguments for the incorporation of what they called the people's will in their politics. The feudal rulers of Korea employed the so-called secret royal inspectors in an attempt to control wicked local magistrates by listening to the people's grievances. But all these attempts, large and small, were no more than a means of maintaining themselves in power.

Therefore, genuinely democratic politics which integrates the people's will properly has remained man's desire for many years and has been considered only possible when a great man makes his appearance. That is only natural. When I was in south Korea and in exile abroad, I could only imagine such a great statesman. In the embrace of the fatherland, I have found the peerless great man in President Kim Il Sung who bases his politics entirely on the people's will. For me this is great fortune.

Iwai Akira, the former adviser to the General Council of the Japanese Labour Unions, while on a visit to Korea, asked the President whether he gave on-the-spot guidance frequently.

The President answered with a smile that he was not guiding the people but simply listening to them.

The President's modest and simple answer reveals unprecedentedly popular statesmanship by a leader who makes it an inviolable principle to mix with the pople, listen to them and incorporate their

will in his politics.

Whenever he lays down a new line or a new policy, he visits the people. He does so in order to confirm the people's will before making a decision.

Let me cite an example, that of the steps taken by him to merge the agricultural cooperatives which had been organized on a village basis into larger ones on a ri basis.

One day in the autumn of 1958, after the organization of agricultural cooperatives on a village basis had been completed, the President paid a visit to the threshing ground in the village of Amhwa, Chongsan-ri. He beckoned the farmers to him for a conversation. The chairman of the management board of the cooperative tried to usher him into a room. Pointing at the straw mat spread over the threshing ground, however, the President invited the people to sit down and chat. Declining the offer of a chair brought out for him, he sat down casually on the mat among the farmers. He asked them about how the cooperative was being run, what their living conditons were like, and then how they would like it if the agricultural cooperatives were merged on a ri basis.

In those days there were many agricultural cooperatives in a ri. The farmers at first did not understand the irrationalities caused by the existence of so many cooperatives in a ri, but gradually came to realize them. Some of the cooperatives were growing mainly rice, some growing mostly non-paddy crops, and some had large areas of orchards while others had no orchards at all. This situation hampered the development of diversified agriculture and hindered the rational use of labour and farm machinery. So the farmers said that the merger would contribute to increasing production and improving their standard of living quickly. They all welcomed the idea.

The President said that he was pleased to hear their positive answer and that this matter would soon be discussed at a meeting of the Central Committee of the Party. He added that he had come to learn the reaction of the farmers, the masters of the rural communities.

A few days later, the decision to merge agricultural cooperatives on a ri basis was adopted, published and implemented.

In this manner, the President implements all his lines and policies on the basis of the people's will. He listens attentively even to what little schoolchildren or travelling old people say and sizes it up. Sometimes he stoops to catch the low voices of women, and sometimes he learns of the people's will and aspirations from letters from their sons or daughters serving in the army, and he incorporates them in his politics.

The President regards incorporating the masses' will to be the fundamental principle of government. For this reason he is always on tours of on-the-spot guidance and mixing with the people. Once I heard from an official that the President had given on-the-spot guidance on innumerable occasions. It seems to me that there is not a place in this country where the President has not given on-the-spot guidance.

On such tours the President even forgets to rest. One Sunday in the winter of 1965 he was giving on-the-spot guidance at a village in South Pyongan Province. There were many wild animals there, and an official suggested to him that he relax by hunting. The President, seemingly finding it difficult to refuse, smiled and told him the following story.

Once upon a time there was a King who enjoyed hunting. He took such great pleasure in hunting that he neglected the affairs of state. The national situation went from bad to worse. The people were thrown into poverty, and the strength of the country waned. Neighbouring countries were watching for a chance to invade his country. Most of his officials dared not tell the King about the precarious situation; they simply followed him, saying that peace and tranquillity were reigning over the country. One loyal subject, however, was seriously worried about the fate of the country. He told the King about the people's poor situation and the danger threatening the country, and then advised him to refrain from hunting and take care of the affairs of state. But the King was deaf to his advice, and said that the people were prosperous and enjoying peace and tranquillity. Unable to change the King's mind, the subject fell ill and died. On his death bed, he left a will in which he said that he should be buried by the side of the route to the King's hunting ground. The subject was buried by the wayside as he had

wished. One day, not long after, the King was again going hunting. Just as he was passing the grave of the dead subject, the ghost of the buried subject appeared and addressed him, saying "Your Majesty!" The surprised King came to a halt. The ghost bowed low before the King and pleaded: "Please refrain from hunting, Your Majesty. Do put your misgovernment to right and save your impoverished people." The ghost's entreaty moved the King. Only then did he repent of his error and give up hunting.

Laughing a hearty laugh after telling the story, the President continued working.

This is what President Kim Il Sung is like. Because he goes among the people to learn about their desires and aspirations and does his work without relaxation and sometimes skipping a night's sleep, his government is the best and most democratic of all governments in the whole political history of both East and West.

I should like to say that his government is the genesis of true democracy based on the people's will.

All the Men and Women Are Like Angels

There is an old saying that the people in the land governed by King Yao and King Shun all acquire noble qualities.

In the whole course of man's history, however, there have been few such good Kings, nor has there been a genuine angel.

However, in our Republic there are innumerable people who are like angels.

The President's government by moral influence has made everyone angelic. Visitors to the Republic unanimously admire the noble moral qualities of its people. They say that in this Republic they see the most beautiful people in the world; this, of course, does not refer to beauty of looks such as those of Yang Kuei-fei or of Cleopatra.

They say that everyone in this Republic is kindhearted, cheerful, well-mannered, simple, honest and good-natured; in short, these people are people with truly flawless personalities, people of a new type who know no falsehood, affectation, vanity, flattery,

selfishness or greed for wealth, and who believe in themselves, live in their own way and help and lead one another forward, without worshipping others and without dancing to the tune of others—people the like of whom visitors have never seen elsewhere.

I call this Republic an earthly paradise primarily because all the people living in it are good-natured and kindhearted, like heavenly people.

During my recent visit to Hamhung I took a walk every morning, as I am used to doing. I saw schoolchildren with red scarves around their necks sweeping the streets. I had seen such children doing the same thing in Pyongyang, but I was so fascinated by these children that I talked to them and they told me that they were doing it as a part of the "good-conduct movement". I asked whether somebody had told them to sweep the streets, but they answered that they had themselves resolved to do it at a meeting of the Children's Union.

The good-conduct movement displays one of the beautiful qualities of the schoolchildren of the Republic who aspire only to good things.

The social climate here is unique in the light of the fact that in the United States and south Korea, as well as in almost every other part of the world, juvenile delinquency is now a serious social problem.

My wife told me of one happening. One day in the Port of Nampo a child was walking along the wharf with a lovely puppy. A foreign sailor who had been looking at the puppy with interest left his ship. He asked the boy to sell him the puppy but, because of the language barrier, the boy did not understand what he was saying. The sailor tried to make himself understood to the embarrassed boy by gesticulating with his hands, but in vain. At last he handed some money to the boy, took the puppy in his arms and left.

Probably the foreigner was very fond of puppies, or the puppy could have been the long-celebrated Pungsan breed because it had been brought from the house of the boy's maternal grandfather, who lived in Pungsan.

The boy returned home sullenly, having lost his puppy, with a $100 banknote in his hand.

The boy's mother, who thought that the sailor had paid too much for the puppy, went to an official of the port and asked him to return the money to the buyer, saying that if the foreigner wanted the puppy, he could have it for nothing.

The sailor was greatly moved by the mother's kindness and made a present to her of his watch, a precious companion of his during his long life on the sea.

What moved the foreign sailor was the ennobling mind the like of which he had never experienced in any other part of the world. Probably he came from a part of the world where money meant everything. But he was strongly moved by the mother's excellent moral qualities which are much more valuable than money.

It is a matter of pride that in the Republic children are growing up pure and upright under the care of their honest mothers.

The topic of money reminds me of the Western manner of greeting one's relations or friends, the greetings which begin with, "How is your business going?" or, to put it otherwise, "How is your money-making?" This reflects their way of life, for money is the yardstick by which everything is measured, and their very lives depend on money.

In the Republic people's greetings are entirely different.

"Is your work going well?" or "Is your plan going smoothly?" To be candid, I never paid much attention to such greetings. Partly because I had been accustomed to the Western way of life and partly because I had had some diplomatic experience, I had simply thought that greetings could serve if they sounded good to the ear of the listeners.

However, since taking up permanent residence in the Republic I have realized that a few words of greeting exchanged by people reflect high morals of the President's politics. I think that realizing this is very important.

In the Republic the campaign to follow the example of unassuming heroes is now widespread.

The term unassuming hero means people who quietly render distinguished service to the country and their fellow people, not out of a desire for fame, whether or not seen by others, whether or not recognized by others.

Following their example is a social movement for everyone to become a genuine patriot who works and lives like the unassuming heroes. It involves no selfishness whatsoever. It simply promotes patriotic devotion for the good of the country and the nation, for the well-being of their fellow people.

I exist for the good of the country and the nation, and that is all there is to it. Complete agreement between the country and I, between the nation and I, and between you and I—I think this is the true picture of our society.

This is the highest mental state a man can ever reach, the embodiment of divine qualities.

A long time has passed since the emergence of nations and states. Man's intellect and material civilization have made dazzling progress. Nevertheless, the question of the qualities of the members of society is growing more and more serious.

Kant and other classical philosophers and social workers raised the question of human reason a long time ago, and Jean Jacques Rousseau even advocated a return to nature. With the passage of time, however, cries of "man's loss" and "human crisis" are growing louder, and the question of "social purification" is being discussed.

I am very proud to say that the problem of world history is being solved in our country.

In effect, this is the greatest of world transformations.

That is why the world is interested in the secret, and wishes to learn it.

A foreign visitor to our country is quoted as saying, "I can learn all other things except the question of human nature, and with that I am helpless."

I think I can understand him.

The solution of the question of human nature is a brilliant result of the President's noble government by moral influence.

The secret of government by moral influence defies solution by means of any textbook or formula. It is solved by the influence of moral qualities with which the President alone is endowed.

Clearly our President is a great sage and a great statesman.

9. THE FLOWER GARDEN OF NATIONAL BLISS

The Materialization of Six Important Factors

In this country a song has been handed down from ancient times, although it is not known precisely when it originated. It reads:

Let's cut the cinnamon trees on the moon with a golden axe
And build a three-room thatched house
Where we can live with our parents for thousands of years.

This song, expressing the naive desire of our ancestors to build at least a three-room thatched house and live together with their parents, spouse and children free from any anxieties or worries, has been loved by the people and sung by them from generation to generation.

In my childhood I, too, sang this song frequently as I looked up at the round moon hanging over an old pine tree at the entrance to my home village. As I did so, my heart would be full of some unnamable desire and of a dream for the future.

However, in my old age I felt my eyes filling with tears as, having left Seoul and set foot in the United States as an exile, I looked up at the moon hanging over the cross on the roof of a church standing in a strange street. This was because of my sorrow and distraction over the land of south Korea which, having been subordinated to foreign forces, had been converted into a hell of poverty where it was impossible to realize even this simple desire of our ancestors, as well as over my own destiny as a helpless man.

However, when I visited the northern half of the country and gazed at the round moon suspended above the brilliantly lit Tower of the Juche Idea on the River Taedong, I was carried away by ecstasy, something I had never felt before in my whole life.

As I considered that an earthly paradise, a flower garden of bliss, where the thousand-year long desire of our ancestors and the hundred-year long dream of the believers in Chondoism have become a reality, had been built in the land of the Republic, I felt as if I had ascended to a celestial fairyland.

The faces of all the passers-by were bright, the children knew only songs and the people enjoyed a long life in good health. This cheerful atmosphere in the Republic was unique, something I could not have witnessed anywhere else in the world. I felt that this reality could be attributed to the fact that the people here were free from worries about food, clothing and housing.

The faces of those who are worried about food, clothing and housing cannot be bright; in a poverty-stricken society there is no cheerful atmosphere.

For this reason from olden times the matters of food, clothing and housing have been regarded as the three most important factors for human existence.

Nevertheless, I think that another three factors—education, public health and culture—should be added to these. This is because if one is to live as a person should, one's demands for education, public health and culture, on top of food, clothing and housing, must be met. So far as the material conditions—food, clothing and housing—are concerned, similar conditions are also needed by animals. So, although they are not clothed, animals are born with fur and shellfish have shells to protect their bodies.

However, the problem is that no country has completely solved even these three factors—food, clothing and housing—which are the basic requirement for human life.

When I was living in the United States, I could frequently see on cold winter days people who, having wandered from place to place with empty stomachs were lying prostrate in the busy streets of New York and San Francisco. One of these people held a testament in one of his frozen hands. The testament read:

"...Had I known that human life would be so difficult, I would not have been born.

"Oh, my whole life has been years of slavery in a hell-like world. My life has been worse than that of an animal. How good it would be if I had been born a bird. If it were possible to rise from the dead, I would be a bird flying across the sky. Curse this world!"

This shows part of the tragedy engendered by American society, which is said to be highly developed with regard to material conditions. In America colourful neon lights shine brightly at night, the shops are full of luxurious goods and the swaggering wealthy classes squander thousands or tens of thousands of dollars on an evening out. The United States is a society which, at a cursory glance, seems to be rich and free, but when its outer cover is removed, millions of hungry and homeless people are wandering from place to place, begging.

There is no great difference in other Western countries where I have been. In fact there seemed to be no country where sufficient of everything—food, clothing and housing—was provided so that all the people could, without exception, lead an equal and carefree life. Such a life could only be imagined in the "celestial world" of which we believers in Chondoism dreamt, or by a "heavenly man".

However, after setting foot in the Republic, I found a paradise where everyone was living free from any worries—a fact which I could hardly believe. Although the people's attire was modest, they seemed sound; they did not boast that they were leading a prosperous life, but no one was worried about food, clothing and housing. At first this seemed somewhat strange to me.

However, in the course of inspecting Pyongyang and many places in the provinces, I became keenly aware that the developed countries of Western Europe could not stand comparison with the Republic not only with regard to food, clothing and housing but also in all other respects—education, public health and culture—and that the Republic was a perfect society.

I believe that such a unique society has been built as a result of the wise leadership and concern of President Kim Il Sung who attaches prime importance to the promotion of the well-being of the working masses and regards it as the supreme principle of his

activities to work to this end.

The President always leads the Government of the Republic meticulously so that it assumes responsibility, as the central authority, for providing all the popular masses with all the food, clothing and housing they need.

Take, for instance, food, the matter of the greatest importance in people's subsistence.

He always says that one cannot compromise with hunger and emphasizes that providing sufficient food is the key to solving all other problems. Having put up the slogan that rice means communism, he gives guidance so that good crops are raised every year. At the same time, he sees that sufficient food is provided to the working people at low prices. The price of the rice supplied to factory and office workers in the Republic is no more than a token sum which hardly covers the transport costs. So the supply of food is virtually free of charge.

The state buys food from the farmers at a high price and supplies it to factory and office workers at a low price. The balance of these prices is paid by the state; so every family receives a considerable amount of additional benefit annually.

The President also ensures that the state builds houses for the people.

So everyone in the Republic lives in a modern house and rents are very low, even if charges for electricity, water and heating are included. So far as farmers are concerned, they are provided with free housing by the state without having to pay even a low rent.

The same is true of clothing. All children, pupils and students, starting from the children at creches and kindergartens to students at universities and institutes, are provided with clothing.

There is no need to mention education. Thanks to the introduction of universal 11-year compulsory education, all children study free of charge until they reach working age. Furthermore, the working people are enrolled in part-time education in various forms. So I think that it is not fortuitous that this country is renowned as a country where all the people are learning and becoming intellectuals.

On top of this, thanks to the system of free medical care, everyone can receive free medical treatment and enjoy a long life in



Choe Dok Sin bows deep before the bronze statue of the great leader President Kim Il Sung on Mansu Hill on the President's birthday



Kimilsungia

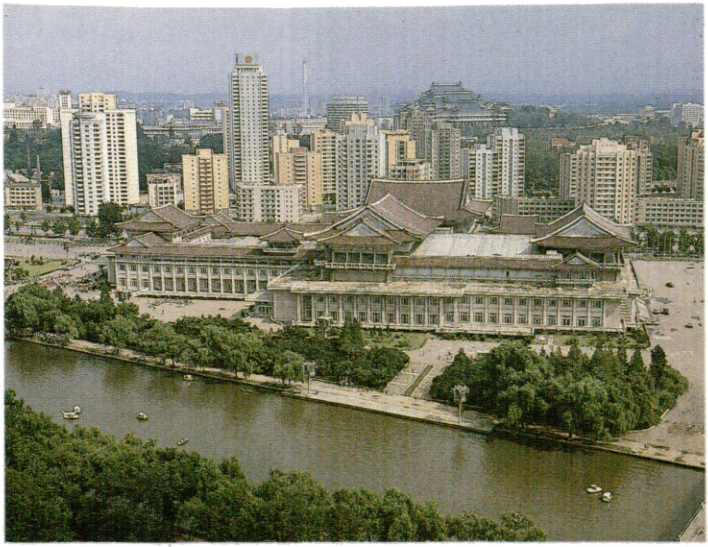


Kimjongilia

Part of newly constructed Rungna Bridge and Munsu Street

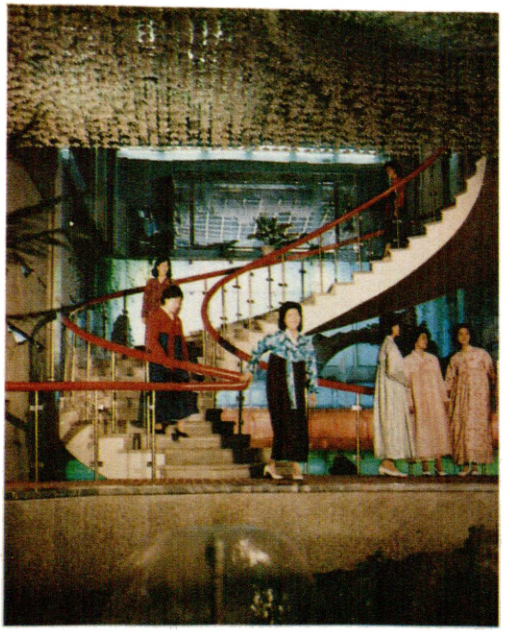


Korean-style houses in Nam-ri, Mangyongdae District



The People's Palace of Culture and high-rise blocks of flats in its vicinity





The Pyongyang Koryo Hotel and its hall inside



On a recreation ground





Working people are having pleasant recreation



good health. Thanks to the policy on preventive medicine, the working people are looked after so that they do not fall ill; and thanks to the introduction of the district medical care system, people are always under the protection and care of doctors. We sometimes come across the word "arrest". This word means that a doctor brings to hospital those patients who do not come there of their own free will and treats them there.

Under the wise guidance of the President who takes the utmost care of the health of the working people at all times, not only has such an excellent health system been established in the Republic but also the level of medical science and technology is very high. Therefore, in this country medical workers cure with ease diseases which even countries where medicine is developed are hesitant to try to treat. The high standard of medical care in the Republic has already been publicized by the World Health Organization, and a representative from the Vatican to Geneva also spoke to me about it. It is by no means accidental that in the Republic the average life span of the people is 74 and that people live a long life in good health: for them sixty is the prime of life and ninety is the first step to old age.

Furthermore, the President always ensures that the popular masses themselves become the masters of art and literature and create and enjoy art and literature.

As we see in the "national song contests of the working people" which are held annually, workers and farmers sing no worse than professional singers. This clearly demonstrates their musical level.

The President has converted the Republic into the most blessed society in which not just the three factors of food, clothing and housing but the six factors of an ideal society are provided. This is something unprecedented in the thousands of years of human history.

However, those who have acquired the bad habit of speaking ill of the Republic make the following remark about this fact: "It is nothing extraordinary because so much is taken out of the national income."

If the problem could be solved so easily in an economic and business way, why could not other countries do the same?

Furthermore, on what is the high, gross national product of the boastful "rich countries" expended?

What matters is the political leadership and the economic system. Every citizen of the Republic is happy: all the citizens are living free from any worries under the care of the President, just as if they were under the wing of their own caring parents.

So, Luise Rinser, a West German writer, who had also been to south Korea, wrote in her "Diary of a Visit to Korea":

"I have found in none of the nations of the third or second world, in other words, none of even the socialist countries, to say nothing of the capitalist countries, people leading such a peaceful life as the people of north Korea.

"In north Korea there is not a single man or woman out of work, not a single neglected old man or patient and not a single person wandering in search of medicine. Here a perfect solution has been found to the problem of socialist equality."

As the people around the world say, if a country manages to solve only the three factors of food, clothing and housing, the person in authority in that country should be called an excellent politician.

However, the President has found perfect solutions to the six factors of an ideal society and has built a Utopian paradise in this land. So I would like to say to the whole world that he is the sun of salvation for all the people, and a divine man.

Therefore, as I look up at the bright moon rising in the sky, I express my gratitude repeatedly to the President who has realized in our motherland not only the modest wish of our forefathers but also the desire of mankind and built a great flower garden of prosperity for the popular masses.

A Balanced Society

It is natural that when we appreciate a man or an object, we examine not just one, but various aspects.

Let us suppose that we are appraising a man. If the man has a strong physique but is degenerate or backward mentally and

morally, he cannot be called a perfect man. If he has a strong physique and the mental and moral qualities that a man needs, but is ignorant and incompetent, his value as a social being will be debased.

So far as an object is concerned, it will be considered valuable and good only if it is smart, serviceable and durable. It cannot be estimated as good if it is deficient in any one of these factors.

I think that the same principle applies to the appreciation of a society. If the material conditions in a country are highly developed but the mental and moral levels of the people there are low and base, such a society cannot be considered to be a perfect society. On the other hand, if the mental and moral qualities of the people are comparably sound but the level of the material conditions in a society is low, this society, too, cannot be called a perfect society.

Then, one may ask what kind of society is most ideal. I would like to reply to this question in the following way. The most ideal society is a society which is developed harmoniously in all aspects: both ideologically and culturally and materially and technically.

However, despite wandering across the globe I had failed to find such a harmoniously developed society anywhere in the world. It was in the land of our forefathers that I belatedly found such a society.

As my understanding of my homeland deepened, I could confirm that the Republic is an ideal society which is most harmonious with regard both to the ideological and mental qualities of its people and to their material conditions. Whenever they met and talked with me, senior officials in charge of Party and administrative affairs explained to me in simple terms about the three revolutions which are conducted in the Republic as an important policy. I consider these three revolutions to be the motive force for realizing a harmonious society.

The term "three revolutions" is a new term which cannot be found and is not heard of in the history of any other country. This theory is one of President Kim Il Sung's original theories on social revolution.

So far as I understand it, the term "three revolutions" reflects, at the highest level, the demand for social reform. The three

revolutions are a transformation campaign incorporating all the spheres of people's life—ideology, culture and the economy, and I think that they are of enormous significance.

I understand that the three revolutions are aimed at raising the ideological and cultural levels of the people and at furnishing the material conditions required by the new society. So to speak, the aim of these revolutions is to develop the people, the economy and culture equally and realize an ideal society.

Figuratively speaking, the Republic can be called an orchard where the seeds of the three revolutions sown by the President have grown into thick trees which have burst into bloom and bear all kinds of ripe fruit.

The strongest impression I have received in my homeland is that of faithful people. In all the urban and rural areas I visited, the people were working with complete dedication, displaying intense loyalty to the President and the motherland. The people are fond of working and regard it as their greatest happiness to devote their all for the good of the country and their fellow people rather than for themselves. They are simple and modest. Nevertheless, they are knowledgeable and their cultural level is high. They are well informed of the political situation at home and abroad and are deeply interested in state affairs.

No other nation is a match for them in observing morality and fulfilling their obligations. They love their parents and brothers and sisters, are polite to their elders and are loyal to their neighbours. Theft, fraud and cheating are inconceivable here and people help one another and concede anything to benefit another. The spirit of our nation as the eastern country of good manners is inherited in all spheres of life.

Nowhere else can one find such a country where every member of society is pure and upright mentally and morally.

So far as the material conditions are concerned, this country has no cause to envy any other. No one is hungry or ill-clad, and no one lives under a bridge or a steel tower as people do in the United States and south Korea. The varieties of some light industry goods are not yet great and they are not all sumptuous. However, this does not cause the people discomfort. People here are not wasteful and

do not indulge in extravagance. So they do not complain. Science and technology develop here with the passage of time. This country is advancing frontiers of technology in some fields.

The working people and scientists make joint efforts to solve scientific and technological problems to meet the country's requirements. Production is increasing continually, unaffected by worldwide economic upheavals, and buildings are springing up like mushrooms after the rain.

Juche culture and art have made remarkable progress. Every month sees the production of works of art and literature which are geared to improving the mental and moral qualities of the working people, as well as to raising their cultural level, and encouraging them to the effort to effect creation and innovation. Not only professionals but also working people write literary works, sing songs and enjoy a full cultural and emotional life.

Physical culture has been popularized and made part of the people's daily routine so that the entire population constantly improves its physical fitness. Many sportsmen who are renowned throughout the world have emerged here.

So, the Republic, where both the spiritual and the material conditions have been developed equally, can be called a celestial country.

On the other hand, there are many lame societies in the world where, although those in power call their countries "prosperous states" and "countries of freedom", people find it difficult to live.

The United States is said to be the society where the material conditions are most developed. However, she is one of those countries where crime is most prevalent. According to information published by the US Department of Justice, in the first half of 1986 alone 25,300 people were jailed in federal and state penitentiaries, and the total number of prisoners in the whole country exceeded 570,000. According to other US data, there are so many robbers there that every year 1.2 million people are robbed. It is said that in a little over ten years, from 1973 to 1984, 14,700,000 people were victims of robbery. There are so many criminals in this country that, because of the shortage of prisons, some criminals are made to serve their sentence at home with a special wireless apparatus fixed

around their ankles, or old boats are reconstructed and set afloat on rivers to accommodate offenders. One cannot help laughing at this.

The United States is also a country of illiterates. Once Hopkins, a Congressman, said in a radio address that the continuous increase in the number of illiterates was a "shame for the country" and deplored that one third of the US adult population was worse than young pupils at reading. The United States is also notorious as a country of poverty. In this country there are more than three million homeless people who sleep under bridges, at bus stops or in subways. A few years ago 14.4 per cent of the total population lived below the poverty line. Such is generally true not only for the United States but also for Japan and the Western capitalist societies which boast of their material conditions.

No one can call such a sick and lame country a perfect society, however wealthy it is in material respects.

However, no one in our country is hungry or ill-clad, excluded from receiving medical aid or out of a job. The Republic is a country where everyone has his own home and lives free from any cares or worries. In short, it is a country where everyone has everything he or she needs and lives without any worries until his or her old age. I should like to say that the Republic is a high-level society which is centred on man and is developed harmoniously.

President Kim Il Sung has built this society in the land of north Korea.

In our Republic the people are harmonious, vivacious and look forward to a still brighter future. Being a harmonious society, our Republic can be likened to a palace built on a strong foundation.

Murung Dowon

(Peach Orchard behind Misty Hill)

Everywhere, in the cities and villages of this country, one frequently hears people singing one song.

This song which everyone, both children and adults, enjoys singing, is called *We Are the Happiest in the World.* It reads:

Blue is the sky and gay is my heart
The sound of an accordion rings out far and wide
What a wonderful homeland we have
A land filled with harmony and hope
Our father is Marshal Kim Il Sung
Our home is the Party's bosom
We are all blood brothers and sisters
We envy no one in the world.

The young pupils singing this song on the splendid stage at their palace have smiles on their faces; and the women keeping tune with their children at brightly-lit windows in the evening have faces covered with expressions of boundless happiness and pride.

It can be said that the song *We Are the Happiest in the World* is the unaffected expression of the inmost heart of the popular masses in the Republic who enjoy happiness under the care of the President, as well as the representation of their feelings.

Songs mirror, in effect, the life of the people and express their thoughts. So it is natural that if people are not satisfied with their mental and material life and if they have nothing in surplus, such a song cannot be produced.

In general, there must be something for people to envy. I have met many people from various countries in the East and West, yet I have never heard anyone say that there is no better place than his or her native country or that he or she has nothing of which to be envious in life. I have only heard people speaking of the kind of place and the kind of life which they would like.

However, in our Republic everyone, young and old, men and women, says, "Our country is the best land to live in," and that "Under the care of the President, we have no cause to envy anything in the world." This is a fact and the truth that cannot be contradicted.

This is because our people are living in the land of bliss for the masses provided by the President, in an ideal society similar to the earthly paradise or a Utopia of which our ancestors dreamt.

The following is said to have happened when the President was giving field guidance in one province in the early summer one year.

One morning, as the President was looking at the beautiful scenery of a lake where a damp fog was lifting, he said to the officials who were accompanying him: What a wonderful sight it is! Ours is indeed a paradise of the people where everyone is enjoying a happy life without any worries and cares. Then he spoke words of profound meaning to the effect that the Murung Dowon which people had dreamt of for a long time had become a reality in our country, and spoke about Utopia.

The phrase Murung Dowon is a word which ancient people used to express their ideal. The phrase has a long history behind it.

Long ago there was a province in one country which was called Murung, and a fisherman is said to have been living there. One day this fisherman went to the river near his village. He went upstream to catch some fish, but he lost his way. So he looked around and unexpectedly he caught sight of a place where, on both sides of the river, peach trees were in full bloom. There was nothing there but peach trees, and he was fascinated to see them in full bloom. It was so strange that he wanted to go farther, but the field of peach trees disappeared like a mist and a big mountain towered up before his eyes. He scrutinized the mountain and caught sight of a cave from which bright rays were spreading. So the fisherman left his boat and went up to enter the cave. The entrance to the cave was so narrow that a single man could barely pass through it. However, the cave became wider and wider little by little until, all of a sudden, it opened out and a new world was spread out before him.

Beautiful flowers were in full bloom on hillocks which stood in a circle like a folding screen, and all kinds of ripe cereals and fruit could be seen in fertile fields in the middle of which nestled a cozy village. Everyone in that village, young and old, men and women, were living in harmony like one family and equally well without any worries or cares. They were extremely surprised at the sight of the fisherman and asked him where he was from. When they heard that he was from the outer world, they were delighted and vied with one another in inviting him to their homes to treat him to sumptuous feasts. The elder of the village was kind enough to take the fisherman around his blissful village.

Having gone round the dream-like world in extreme ecstasy,

the fisherman did not know what he should do to express his gratitude to the old man; he took out some money and asked the old man to take it although it was only a small amount. However, the old man laughed loudly and said: It is a long time since an end was put to the use of money. Money is the dirtiest and meanest thing in the world. Money makes people laugh or cry; it makes them sad and servile. There is no use for money here. Saying this, he refused to accept the money. Then the fisherman headed for home, seen off by the villagers. On his way home he left marks along the route. Upon his arrival at home the fisherman told the governor of his province the whole story. After a while he left his village to visit the place again. However, he became lost during the journey, and failed to reach the place again.

It is said that since that time the phrase Murung Dowon has been used among people to mean a different world, an ideal society.

To live in such an ideal society, that is free from exploitation and oppression and where all the people are equal and harmonious, was the centuries-long desire of our ancestors. So writer Ho Gyun described, in his work *A Tale of Hong Gil Dong,* the hero Hong Gil Dong starting on a long journey with the dream of building an "ideal society" called Ryuldo, unable to live any longer exposed to the exploitation and oppression of the feudal rulers. However, the longing of our ancestors for such an ideal society as Murung and Ryuldo remained for a long time only as an unrealistic dream. In the days when we were deprived of our country by the Japanese imperialists, not to speak of during the 500-year period of the Li dynasty, we had no country of our own, no land of our own in which we could dream of creating such an ideal society. So we had no one to whom we could complain of the sorrow of this nation.

The song *A Half Moon* by Yun Guk Yong reflects this misfortune of our nation.

The song reads:

A solitary hare by a cinnamon tree,
Aboard a white boat without a mast or a pole,
Sails swiftly across the Milky Way
Towards the west through the dark blue.

Although this is a children's song, not just children but all our countrymen sang it, deploring their sorrow over the ruin and tragic fate of the nation and pinning a slim "hope" on an imaginary country in the west. I, too, frequently sang this song and longed vaguely for a country in the clouds beyond the Milky Way. So, on the night of the day when I returned home from abroad following the liberation of the country on August 15, 1945, my eyes filled with tears as I recalled the words of this song. I could not help feeling forlorn as I witnessed the master-servant relationship between the Americans and the Koreans, starting from the disrespectful treatment of me by a trumpery US soldier at the Port of Pusan and as I realized that, although I had pinned my hopes on the country's liberation, our nation was again going to be shackled, this time to the US imperialists who had replaced the Japanese imperialists. At one time I also took part in the construction of a "blessed society" undertaken by the south Korean authorities because I had no opinion of my own. Although they are doing cranky things, making claims about the building of such a society, what have the authorities there done?

Far from building the ideal society aspired to by our ancestors, they have turned south Korea into a hell—a society tied in the noose of the United States, where "the rich get ever richer and the poor get ever poorer." The more I think of this, the more I am shocked.

However, in the northern half of the country a paradise for the people has been built, a land where everyone is leading a joyful and happy life free from any cares, and where no one has any cause to envy anyone else.

This is entirely attributable to the favours of the President who implements all policies based on the popular Juche idea, an idea which gives pride of place to the people and demands that everything serve them. He has provided in this land a society unique to the Republic, a society where serving the people is regarded as most important, where the working people are the masters of the country, and where faithfulness and unity prevail: here everyone lives equally well and harmoniously, helping one another. Furthermore, the President has ensured that all kinds of cereals and fruit are abundant in the fields, and even in the mountains which are

linked to Mt. Paekdu, and that shoals of fish teem in the overflowing crystal-clear waters of rivers flowing through valleys. So even migratory birds fly to this beautiful land.

What else is the Republic, our homeland, if it is not a Murung Dowon?

If the fisherman who wanted to go to Murung Dowon for a second time were to come back to life and visit this land, he would raise a loud cry of joy, saying: "This land is the very land I failed to reach for a second time!"

The appellation Murung Dowon which we attach to the Republic is not a contrived word fashioned in a political way, but a frank word which reflects the true reality of this land.

As a matter of fact, foreign visitors to the Republic frequently use the words Arcadia and Utopia after visiting this country. I myself, as I become acquainted with its reality, cannot call the Republic anything other than a new world or Utopia.

So it is evident that the blessed people living in the Utopian society provided by the President have no cause to envy anyone else.

Something in which we should take great pride is the fact that the words "we are the happiest in the world" have become a song which is sung far and wide. For this reason I, too, frequently sing this song in an undertone as I look up at the blue sky of this country which is under the care of the President.

"Carefree People"

From ancient times it has been said that a person has 800 troubles.

I interpret this as meaning that in leading one's life one is confronted by various cares and worries. I had never seen a country where the people were completely free from all cares and worries, no matter how high its level of material development and however good its social system were.

However, in the Republic I have realized for the first time that everyone here is leading a life free from any anxieties or worries.

I think that this cannot be explained merely by the superiority

of the social system of this country. I consider that it should primarily be explained by the fact that the President shows particular concern for all the people by caring for them with parental affection.

The President is the caring father of the people before being their leader. He realizes, before anyone else, what are even the minutest cares and discomforts suffered by the working masses in their everyday lives, and ensures that they are relieved of all cares and discomforts.

Even when he was busy giving field guidance in a rural area, the President stayed up all night with a farmer who had lost his kinsfolk during the war, so as to soothe his anguish. When he visited one particular factory, he noticed that the complexion of an ordinary woman worker was pale and made sure that she received medical treatment. I am sure that the people of the Republic who hold the President in such high esteem as the father of their family, the Republic, have no cares or troubles.

The following is an episode from my own experience.

It happened on the anniversary last year of national liberation. At that time Mrs. Choe, who had come to Korea from the United States as a member of a group visiting the fatherland, was staying at my home. So, on the anniversary my wife and I invited several close friends to our house for dinner.

As I sat at the table I had mixed feelings. This was because I was remembering the 15th of August following the year of the country's restoration when I, in south Korea at that time, was sitting with my close relations and worrying about the destiny of our nation under US military government and about our own future; I was also recalling other anniversaries of the country's liberation which I had celebrated abroad, drinking a bitter cup with feelings of loneliness as a political exile.

In spite of this, I felt extremely refreshed and mentally at peace over the fact that I had discovered the genuine patriotic path by having decided to reside permanently in the Republic, as well as at the thought that it was the first liberation day I was celebrating in my homeland.

Moreover, I was delighted to be sitting with Mrs. Choe, having

not seen her for a long time.

Mrs. Choe is a close friend of mine from my days in south Korea and someone with whom I was on friendly terms when I lived in the United States. She told me that she had decided to visit the homeland after receiving a great mental shock at the news that my wife and I had decided to reside permanently in the Republic. During her journey she had called on a relative of hers in Canada. Her relative asked her to take with her her granddaughter, a 13-year-old girl, so that the girl might have a chance to see her motherland. So Mrs. Choe had come to the Republic with the girl.

Although young, the girl was bright and clever.

When our amicable conversation was in full swing, an official asked the girl quietly.

"What is your impression of the homeland on your first visit?"

Blinking her eyes the girl smiled and opened her mouth:

"Sir, when I was in the United States I heard south Koreans there say that there are many beggars in north Korea. However, I see something else here. It seems that in the north there are no people who are particularly well-off and no people who are particularly poor. I have confirmed with my own eyes that there are no beggars here. No one has any worries and everyone has a bright face; everyone is cheerful and kind. Really, it is a unique land. What should I call this land? I think I should call the north a land where the people are carefree."

Although the girl's answer was simple, it carried deep meaning. Everyone was surprised by her admirable answer.

The expression "a land where the people are carefree" was one which even I myself had failed to discover. The girl did not yet know diplomatic language, so how could such amazing words come from her mirrorlike young brain? Moreover, she was a third generation Korean born and growing up abroad. So the girl did not know Korea, and her knowledge of her mother tongue was poor. However, the way she viewed the reality of the Republic was remarkable. According to the doctrines of Confucius and Mencius of China, those who say that they know something when they actually know something but say that they do not know when they do not know are true intellectuals. In the way she analysed things as

they actually were without the slightest affectation, she appeared like an adult.

In fact, those coming in from outside can feel the air in a room better than those who have been in it. Likewise for the girl, with her pure young mind, who had all the time breathed and lived in a world where people were worried about many things, the life of the people in the Republic, who were spending carefree days under the care of the President, must have seemed mysterious. During her stay in the Republic she was particularly surprised by the happy life enjoyed by children at the Schoolchildren's Palace, children who had no cause to envy anyone else in the world. Hearing the songs of the extremely happy and merry boys and girls, children of about her own age, and watching them dancing, she felt strongly drawn to them.

A Roman proverb reads, "An unselfish man is a rich man." In the same way I think that a man who envies no one is the most blessed of men.

Under the care of the great President, all the people of this land help and lead one another like one family, in accordance with the spirit of amity and cooperation suggested by "One for all and all for one." Because such a spirit prevails throughout the society, in the Republic there are no instances of conflict between evils or of the strong infringing upon the interests of the weak, which are frequent occurrences in the Western world. This, too, is uncommon. In the Republic, if there is a happy event in one family, all the villagers visit them and rejoice at the event. If one farm household receives a large share of distribution, all the other farmers are rejoiced at this as if it has happened to them and congratulate the family. I have been greatly impressed when witnessing all this.

It goes without saying that people here do not have to worry about paying taxes, providing education for their children and getting jobs. Furthermore, if anyone is suddenly taken ill, an ambulance comes to carry him or her to hospital. If boy triplets are born to a family, they are given ornamental silver daggers, and if girl triplets are born, they are given gold rings, for the birth of triplets is regarded as a sign of the prosperity of the country. A student commuter train runs for only a few schoolchildren in a mountain village, and doctors and teachers visit an island across the sea for the

few families there. Helicopters fly to rescue fishermen or girls gathering shellfish who are adrift on the sea, either because of the wind and waves or of a momentary blunder. People in this land readily contribute their skin and blood for the sake of patients who are critically ill. On the occasion of ceremonies celebrating long life and of marriages, funeral services or ancestors' memorials which everyone attends at some time, neighbours help. And if someone is grieving, they share their sorrow and console them.

The President has provided such a paradise in the Republic, so it is natural that people living in such a society should not have any cares or worries.

Their only concern, if it can be called that, is that they give thought to how they can carry out their tasks still better and how they can help their neighbours in a more effective way. I believe that when people call the Republic a big, harmonious family, they are thinking of this.

However, occurrences in Western countries, which are called "economic powers" and are said to have attained a high level of material development, contrast strongly with this. Millions of people are ill-clad and suffer from hunger. They can never rest easy in their minds because of worries about jobs, food and housing. Many people die from hunger and cold and are killed by the thrust of a knife or by a vehicle. On top of that, they worry about paying their debts and taxes as well as about getting medical treatment, and fear being robbed by thieves. So they have all sorts of worries, cares and apprehensions. I think that even the "800 anxieties of a man" would not be more unbearable than these.

The poor have worries because they are poor, but the well-to-do people have many anxieties and worries on their own part. They have worries and wild ambitions which derive from the animal logic of the law of the jungle. They desire to make a greater fortune at one swoop and think of how they can cheat others and bleed others white in a more cruel way so as to make a profit; they are also worried in case their property should be infringed on or robbed by others. The present Western world is a world where people bite one another, where everyone is concerned only about himself and where one's own selfish interests are all-important. So it is inevitable that

only an atmosphere of distrust and fear should prevail in such a society and that social misfortune and distress should increase with the passage of time.

The following incident happened when I was living in the United States. In one state the corpse of a woman was found more than one month after her death. She had been living alone with no one to rely on. One day she took to her bed because of hunger and illness. Although she had been ill for several months, no one offered her a cup of water. In the end she died. However, no one visited her house. Not even one of her close neighbours knocked at her door for a month after her death. And then, her corpse was found by chance.

Thus Western society is a society where there is no humanity. Anyone who has once lived in anxiety and fear in a society where there is no human love will barely repress his admiration for the reality of the Republic where people live in composure without any worries or cares.

From olden times it has been said that the mind is more important than objects and that, above all else, a person must be carefree.

The President has provided the very world of which our ancestors dreamt.

In the Republic everyone is "carefree" and enjoying a happy life as the master of everything, without having to envy anyone else in the world.

It would be quite accurate to say that the Republic, a land of "carefree people" provided by the President, is the best and most blessed society of mankind.

Regained Youth

It is said that old trees cannot flower even with the advent of spring. However, people can regain their youth even in their twilight years if they live in a good world under a great sage.

People will perhaps call it a fabulous story if they hear about lost youth being regained. However, it can be said to be something which I, this old man, have discovered through my own experience,

under the care of the President.

My wife and I passed our youth a long time ago. I met my wife in a foreign land as a wanderer in the days when our people were undergoing sufferings as a ruined nation, and we spent our youth there. So we have nothing particular to look back upon now in our old age.

We are now in our latter days and there is no particular story to tell of our life as a harmonious couple. However, we have regained the fresh blood of our lost youth and are leading a vivacious life since we met the President, the saviour of our life.

When we were living a mean life as political exiles in the United States we, who were already then in our twilight years, had contracted diseases. On top of suffering from facial paralysis, I had an irregular pulse. My wife was suffering from cancer of the abdomen. We adopted various treatment measures, but there was no sign of improvement.

So I thought deeply. I thought that my crooked mouth caused by facial paralysis was perhaps a divine punishment for some kind of original sin. A proverb reads: Call a spade a spade. So I told myself that it was probably because I had not told the truth all my life.

Confucius said: "At forty, a man has a firm view of life." However, not only at forty but also at fifty and sixty I had been without my senses and did not tell the truth and did not behave in a proper manner. So my crooked mouth was what I deserved. I gave up the idea of having my mouth return to its normal position, thinking it would be impossible because of my advanced years.

It was around this time that the President called me to my fatherland and showed warm love for me; he saw to it that I received medical treatment at the hands of competent doctors. After I had received intensive treatment for about a week in a modern hospital, treatment combining modern medicine with traditional Korean medicine, I started to get better. The doctors told me that there was hope for my recovery. My recovery accelerated with the passage of time. My mouth gradually returned to its normal position. I shouted for joy at this dream-like fact and said, firmly gripping the wrist of the doctor looking after me: "Doctor, I feel a lump in my throat as I

think of the kindness of the President. I pledge to tell the truth with my cured mouth to return his benevolent affection...."

The doctor, too, was greatly moved and did not let go of my wrist which he held in both his hands.

The President showed me deep solicitude in curing not only my facial paralysis, but also my irregular pulse when he learned about this. He also saw to it that I had my decayed teeth replaced with expensive gold teeth. In the long run, thanks to the President I have not only acquired proper ideas and views but also had all my worn-out and sick cells, a result of my physical senility, replaced with new cells as well as with youthful blood vessels, bones and flesh.

Now that I have mentioned the story of my illness, I must also mention the story of my wife.

My wife's disease went from bad to worse. Something like a lump of meat was gradually growing in her abdomen, and it was moving about. My wife did not cry out readily, but eventually she began groaning and took to her bed. I consulted a Korean doctor in New York with whom I was acquainted. He said that he believed my wife had a tumour in her abdomen and advised me that she should undergo an operation in a large hospital.

However, one needs tens of thousands of dollars to undergo an operation for a tumour in the United States. It was a problem to obtain this huge sum of money. Moreover, there was no certainty that my wife could be cured of her disease. Worse still, I was fearful that she might have cancer. I could do nothing about her illness and was worrying over what to do when I received tidings from the Republic that I should bring my wife to my fatherland as soon as possible so that she could receive medical treatment there. This was a lifesaving solicitude which moved me greatly.

My wife and I made hurried preparations for the journey and embarked on a plane.

When we alighted at Pyongyang Airport, the doctors who had been waiting there for us came running towards us and took us straight to a large hospital in the capital. Now that my wife had been taken to hospital, I felt relieved. However, I was all the more worried about what the diagnosis would be. I was waiting impatiently when, before long, a doctor came to me. He said that it was

quite possible to cure my wife's disease and asked me to go home with an easy mind. The way doctors in my homeland examined patients was different from that in which doctors do in foreign lands. Several days later I was told to come quickly to the hospital because they were going to perform an operation on my wife. As soon as I entered the hospital I looked at the faces of the doctors and nurses. However, none of them wore a clouded look. Before long the doctor in charge came and said, beaming with joy, that they had finished the operation a short while before and that it had been extremely successful.

After a while I followed the doctor into a room. My wife was lying in the room, a special one enclosed by large windows. When she saw me, a knowing look crossed her face. It was only then that I heaved a sigh of relief. I tightly gripped the doctor's hands.

Had it not been for the kindly care of the President and the fatherland my wife might have left this world. I kept deep in my mind the warm affection of the President who had given my wife life.

This happened years ago. However, my wife and I cannot forget those exciting days when we received the vitality of rebirth thanks to the benevolent care of the President.

Today, too, the President shows us great and kindly concern so that we live under the "supervision" and "control"of doctors. He sends us a doctor whenever we have a cold, something which people catch commonly; he also shows meticulous solicitude with regard to our food and to the care of our health. Even parental love cannot be greater than this.

The fact that we, at our advanced age of over 70, are leading a youthful life like a young couple, is due entirely to such love.

Now such words as "dear" and "darling" frequently pass between my wife and me, and such jokes which can be cracked only between a young husband and a young wife are cracked between us, and our life is full of a keen mutual affection. There was rarely such a time in our life previously when we led such an interesting and harmonious life as now.

The scriptures of Chondoism read: "If a husband and a wife are harmonious, the heavens and the earth rest at peace and their parents are delighted; but if they are not harmonious, the heavens

hate them bitterly and their parents become angry." I am delighted at the thought that, as a harmonious and animated cell of a society, my wife and I can help the massive body of our fatherland.

As a matter of fact, harmony between a husband and a wife is established when they have no worries in their life and when they are full of vigour both mentally and physically.

Now my wife and I are getting *rodangikjang*. This phrase means that one becomes younger with the advance of one's age. The President is fond of using this phrase.

Whenever he sees old scientists or people like us becoming young in spite of their advancing age, he is greatly pleased and says that they are getting *rodangikjang*. I believe that it is due to this that the phrase "Sixty is the prime of life and ninety is the first step to old age" has become common.

An old tree will inevitably become hollow with the passage of time. However, people can become young despite their advancing age if they hold in esteem as their leader such a peerless hero and such a great father as the President.

I remember what Einstein said. Speaking in easy terms about the relativity of time, he said that the one hour during which one is waiting for one's love hangs heavy and that, however, the one hour after he has met her, although it is the same period of time, seems to flow too fast. In the same way, for my wife and me, who have regained our youth under the care of the President, in the bosom of our fatherland, a blessed flower garden, every day we spend seems to fly as fast as a passing dream perhaps this is because we wish to live much longer in this good society. However, for the younger generation who have ardent hopes and look forward to a still brighter tomorrow, each day may seem to be passing slowly.

Long Live My Fatherland!

Swarms of bees and butterflies fly into a garden which is cultivated by a meticulous horticulturist and where all kinds of flowers are in full bloom, and many guests visit a family which is prospering under a good master.

In the same way, a country which is prosperous and whose people enjoy a happy and comfortable life under a great leader is visited without reserve by those who once left it.

This is a truth of life as well as a lesson which I have learned from my life full of twists and turns.

As I enjoy a new life to the full day after day in happiness and delight in the Republic, I become more and more confident that my fatherland under the leadership of the President is a tower of respect for all our countrymen and a fortress for their hopes.

Whenever I experience such confidence I cannot help feeling a sense of loss for my failure to understand this fatherland of mine earlier.

A proverb reads: Seeing is believing. It is a fact that none of those who have visited the Republic, if only once, will leave its broad bosom for which he has been yearning, nor will he reject the reality there where the people are leading a prosperous life.

So far as I remember, the following happened in the spring of 1948. At that time there was a lot of gossip in Seoul about Kim Gu, nicknamed Paek Bom, who had returned from the north-south joint conference held in April of that year. There were such rumours as "A leading Right-wing politician has surrendered to Pyongyang", "His anti-communist creed has been suddenly shattered like a water-soaked sand castle", and so on. Needless to say, this was criticism levelled by pro-US, anti-communist elements. Despite this, Paek Bom clarified his stand with an air of assurance. He said the following: "I have in no way been deceived by communism. I have seen in the north that the communism pursued by General Kim Il Sung is not bad. Things are different there from what I have heard. They (communists in the north—Tr.) love their country and nation more than anyone else. It is quite possible to discuss with them about how to shape the destiny of the country and to cooperate with them to achieve the noble cause of reunification."Having gone over to the north and having met General Kim Il Sung in Pyongyang, Paek Bom was moved to admiration by his personality and virtues. And after seeing the dynamic reality of the north, he said that he had no reason to oppose the communism pursued by the General if it was like that.

Furthermore, he said: "As I see it here, the north has foundations for attaining self-sufficiency. In the south the factories are at a standstill, goods are not being produced and people look only for foreign things. However, the factories are in operation in the north. So the south resembles a society going to ruin whereas the north is like a family which has just been founded and is becoming prosperous." His remarks were correct and far-sighted.

Forty years have elapsed since then. In these years the north has made signal progress, making it indistinguishable from what it was in the immediate post-liberation days. So it is as clear as day that should Paek Bom be alive now and look around the Republic, he would repeatedly express great admiration, slapping his knee. And he would rather be an ordinary farmer cultivating an orchard than idle away his time for the rest of his life as the owner of that orchard.

I think this because even I, Choe Dok Sin, who have come to understand the President and my fatherland scores of years later than Paek Bom, want to be a labourer cultivating my native land.

In modern Korea the Republic led by the President is the beacon of life for the whole nation and the symbol of their hopes. It is also like the bosom of a caring mother. Therefore, our compatriots who live scattered on every continent, as well as our brethren in the south, visit their motherland.

A short time ago I viewed, with deep emotions, an evening on the television concerning those who, in pursuit of a just cause, have come over to the northern half of the country. Most of them had served in the army in the southern half before risking their lives to come to the north. When they were asked what motivated them to come to the northern half, they were unanimous in saying that they considered the north alone to be their fatherland where they could lead a happy life free from anxiety. So their thoughts were inclined only to one place, the northern half of the country.

Nothing can check the return of our compatriots to their fatherland, a place where life is happy.

I believe that the same is true for our overseas compatriots. The following happened when I was in south Korea. It was around the time when the ships carrying the first batch of Koreans returning to

the Republic from Japan were about to leave Niigata Port in Japan. The repatriation of Koreans was called "the great migration of a nation from capitalism to socialism". Syngman Rhee, who regarded the repatriation of Korean residents in Japan as a thorn in the flesh, secretly instructed Kim Jong Ryol, the then Air Force Chief of the General Staff of south Korea and one of my acquaintances, to blow up the repatriation ships on the East Sea. Although he was serving the group of traitors, Kim Jong Ryol could not bring himself to obey these instructions, being afraid of the protests of the people and the consequences. Moreover, there was no airman who would obey such instructions.

This is why the plan of Syngman Rhee to blow up the first repatriation ship on the sea was not implemented.

As the saying has it, "The voice of the people is the voice of God", so a handful of traitors could not trifle with or divert the respect of the people for President Kim Il Sung and their longing for the northern half of the country.

I would like to refer to an episode concerning Doctor "Daniel Kim", an episode I witnessed when I was in the United States. "Daniel Kim" was a Professor and Doctor at a state university in Baltimore, Maryland. His wife was a white woman (German). On one occasion she sent her daughter to the northern half of Korea, and from time to time she expressed praise for the Republic. Around that time "Daniel Kim" visited the Republic and met his elder sister who was living on Pidan (Silk—Tr.) Island in North Pyongan Province. He received a very good impression of the Republic, although he had not expected this. So some Korean compatriots residing in the United States asked him to speak about his impressions of his visit to the Republic. When the rostrum was ready and he was about to make his speech, some people appeared and obstructed him. Dr. Kim, who thought it would be impossible to make a long speech, shouted as if declaring:

"Although you are preventing me from making a speech, I will speak briefly. In the Republic all the people respect President Kim Il Sung more than God. This is true, although it may seem surprising to you. This is how it should be. The society of the north is like a 'celestial country'. So it is natural that people there should

hold the President in high esteem, as 'God'."

The audience applauded spontaneously and shouted, "Dr. Kim, Dr. Kim!" I still remember the scene vividly.

Anyhow, the views of "Daniel Kim" can be called nothing other than the representation of the signal change which has been brought about in the mind of the Korean expatriates in the United States and in other parts of the world who, in the past, idled away their time.

The south Korean authorities are still making a variety of attempts to prevent the Korean expatriates abroad from being drawn to the Republic. However, no force can obstruct the unanimous will of the overseas Korean compatriots from being drawn to the bosom of the President and their genuine fatherland, where the people are blessed.

Despite the obstructive moves of the south Korean authorities, the ships carrying Korean repatriates have been plying between Japan and the Democratic People's Republic of Korea for scores of years, and other Korean expatriates living in many parts of the world, such as Europe and the American continent, are returning to the bosom of the President, the bosom of the Republic, across the ocean. As for me, I have obtained permanent residence in the Republic.

Whenever our compatriots, who left this land in the past shedding bitter tears as ruined people, visit their fatherland the President is extremely delighted, and he warmly embraces them in his bosom and shows them the utmost concern.

A benevolent mother hates none of her children. In the same way the President holds in his broad embrace Korean compatriots from any background, irrespective of their past records, just as the sun nurtures a multitude of plants. That is why people often compare the bosom of the President to the sun and the ocean.

My prosperous fatherland under the leadership of the respected President Kim Il Sung is, in effect, the embrace of the President, and the embrace of the President is the embrace of my fatherland.

Because I have such a fatherland, my enthusiasm becomes

more intense with the passage of time and I have become full of patriotic feelings.

On such occasions I involuntarily shout from the bottom of my heart, "Long live my fatherland!"

10. FAVOURS NEVER TO BE FORGOTTEN

On the Hill of Eternal Life

Today, too, people visit the Revolutionary Martyrs Cemetery on Mt. Taesong and pay silent tribute to the martyrs for many minutes in front of busts of them, pledging firmly to lead a worthy and glorious life like the revolutionary martyrs.

Still clear in my memory is an unforgettable incident which I witnessed on the day I was moved to tears by the great favours of the President who enables people to lead an eternal life even after their death.

This happened one Sunday in the middle of October 1986, a short time after I proclaimed to reporters at home and abroad my intention to reside in the Republic permanently. On that day I visited the Revolutionary Martyrs Cemetery on Mt. Taesong; it had been rebuilt and enlarged to mark the 40th anniversary of the foundation of the Workers' Party of Korea. I went there partly because I had made a new turn in my life. As I entered the grand gate of the cemetery built in our national architectural style, and passed through the grounds where there were group sculptures, I could see the area of bronze busts of the anti-Japanese revolutionary martyrs unfolding before me against the background of a large red flag, busts which portrayed the martyrs exactly as they had looked in their lifetime.

I looked around with adoration at the many busts of revolutionary martyrs, including those of such anti-Japanese fighters as Kim Hyok and Cha Gwang Su who had passed away at the dawn of the Korean revolution, as well as of those who had died during the protracted anti-Japanese war for the restoration of the fatherland and in the days of the Fatherland Liberation War. In the course

of this I halted in front of the bust of Pak In Jin clad in turumagi (Korean overcoat) which stood side by side with some revolutionary martyrs dressed in the uniforms of the Korean People's Revolutionary Army.

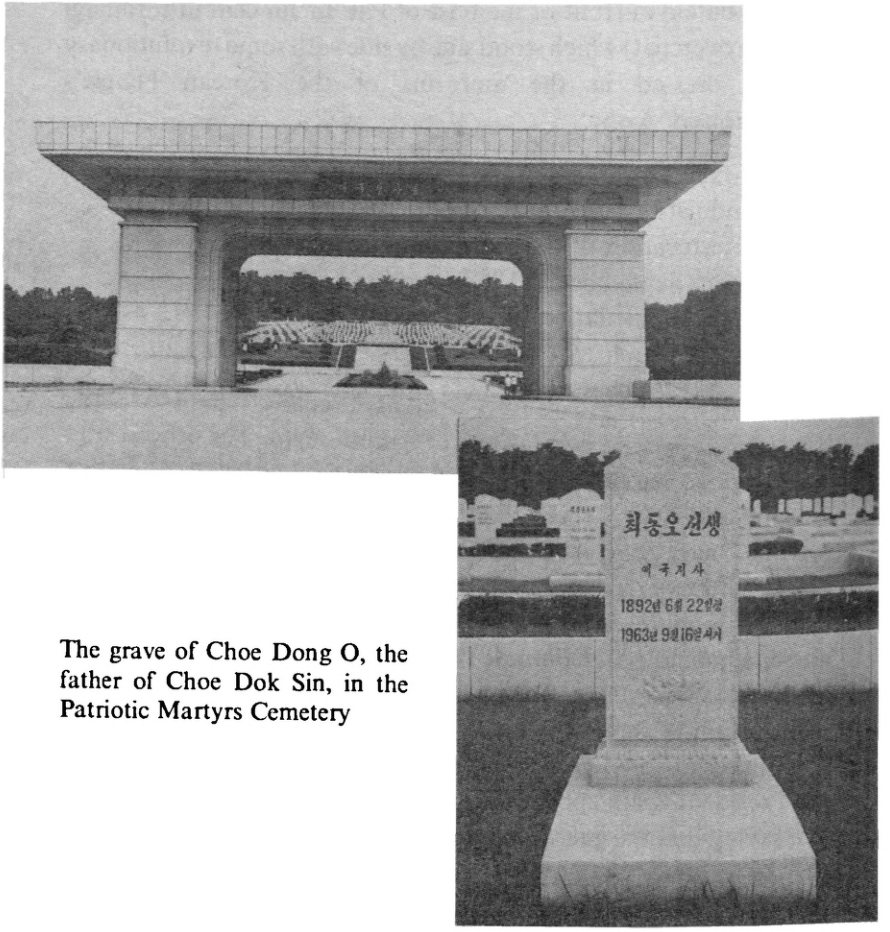
Comrade Pak In Jin
Chondoist representative of the Association for
the Restoration of the Fatherland
Born on September 2, 1887
Joined the revolution in December 1936
Died on March 16,1939

I read with great care every word of the epitaph engraved at the base of the bust and became lost deep in thought. The official who accompanied me on that day told me that one day at the end of September 1985 when the President was inspecting the Revolutionary Martyrs Cemetery on Mt. Taesong which had been rebuilt and enlarged not long before, he inwardly read with deep emotion every line of the epitaph at the base of the bust of Pak In Jin and commented that Comrade Pak In Jin had played a major role in rallying the believers in Chondoism around the Association for the Restoration of the Fatherland.

This is not all. One day in the middle of May the following year the President again spoke highly of the merits of Comrade Pak In Jin, saying that the guerrillas had been able to solve many problems thanks to him.

I was greatly moved by the great favours which the President had shown for Pak In Jin; I had come to know about them already from when I had visited my fatherland while living abroad. When he received me for the first time, the President told me about Pak In Jin. On that occasion the President had a long talk with me during which he praised Pak In Jin more than he deserved, saying that the man was a patriot who, as a believer in the religion of Chondoism, had fought well for the country and the nation.

Back in the United States I thought a great deal about the noble virtues of the President. However, on this occasion I could not help feeling warm inside once again as I thought about the high virtues of the President who, unable to forget Pak In Jin even after such a long



The grave of Choe Dong O, the father of Choe Dok Sin, in the Patriotic Martyrs Cemetery

time, had brought him to the fore.

The Revolutionary Martyrs Cemetery on Mt. Taesong can be called a monument associated with the noble love and kindness of the President that has been built according to the far-reaching plan conceived by him many years ago. Even when he was pressed for time he could not forget his former soldiers who had passed away on the road of the revolution and worried about installing them in a scenic place and bringing them to the fore so that they would live eternally. He saw to it that a cemetery for revolutionary martyrs was

built on Mt. Taesong which is at a reasonable distance from the heart of Pyongyang and is scenic.

Mt. Taesong is a sacred, historic place which has shared ups and downs and good times and bad with Pyongyang in its history of over 1,500 years. Mt. Taesong was renowned as an invincible citadel which repulsed the foreign aggressors after Koguryo moved its capital from Jian to Pyongyang in 427. On Mt. Taesong there are 170 lotus ponds, and fortress walls. Many legends, such as the legend of Carp Pond, which tell of the wisdom and patriotism of the Koguryo people, are associated with this mountain. The scenery in the evening on Mt. Taesong is regarded as one of the "eight famous views of Pyongyang".

The President had seen to it that Mt. Taesong, which has such scenic beauty and such a long history, was made a place for the recreation of the citizens of Pyongyang. Furthermore, he ensured that a cemetery for revolutionary martyrs was located at this place, which is visited by crowds of people throughout the four seasons, and that epitaphs were written so that their exploits would not be forgotten.

One day the President visited Mt. Taesong and climbed up to Chujak Peak where he selected the site of the cemetery for revolutionary martyrs. I have been told that he proposed placing in the cemetery 100 people who had been particularly faithful to the country and the nation from the time of the anti-Japanese revolutionary struggle. Then he took out of his coat pocket a sheet of paper which had been folded several times and opened it.

On the sheet were written the names of the fighters to be placed in the cemetery, the year each of them had joined the revolution, and the date and the place where each of them had died.

As for the fighters placed in the cemetery for revolutionary martyrs, they were commanders of the Korean People's Revolutionary Army and revolutionaries who had performed great exploits, all of whom were personally selected by the President from a large number of revolutionary martyrs. And Pak In Jin was among these praiseworthy people.

As for Pak In Jin, he did not fight against the Japanese with arms in hand, nor did he have any relations with the communists.

He was a faithful believer in Chondoism who had believed in this religion from his youth. Being faithful from his early years to the spirit of Chondoism, of opposing the West and Japan and providing for the welfare of the nation and people, he took part in the March First Uprising and in the independence movement of the Independence Army and religionists, feeling rising indignation in having been deprived of his country by the Japanese imperialists. However, nowhere could he find the true way to restore the country. Cruel torture, severe punishment and three years' imprisonment were the only thing that befell him. Swamped by resentment and sorrow, he could only chant the rites of Chondoism, begging God to aid wide sections of the people, and inwardly wish for the independence of the country. As a provincial patriarch of Chondoism who controlled the believers in the area north of the Huchi Pass in South Hamgyong Province, he did his best to extend the influence of his religion.

Solicitude reached Pak In Jin, the solicitude to which he had been looking forward. It was the call of the benign General Kim Il Sung whom he had held in esteem at all times. The General had stretched out his warm hand to Pak In Jin so that they could follow the bright road of the country's restoration together. The General did so because he recognized the patriotic spirit of Pak In Jin who hated the Japanese imperialists and worried about the destiny of the country although Pak In Jin, being in the higher echelons of Chondoism, had an ideology and ideal that differed from those of the communists. It is said that this happened at the end of 1936, so I suppose that this was at the time when I had just been posted to the translation section under the military commission of the Nationalist Government of China after my graduation from a Chinese military academy.

General Kim Il Sung met Pak In Jin in a secret camp on Mt. Paekdu where the headquarters of the Anti-Japanese Guerrilla Army was located. Affectionately holding his hands, the General gave him detailed teachings. He said that it was only when one had one's own country that one could have a religion and be provided with the freedom of religious belief; therefore, the 20 million Korean compatriots—workers and peasants, young people, students and

intellectuals, industrialists and traders, as well as religionists—should all be united as one and mobilized to oppose the Japanese and restore the country. He added that this was the way to achieve the liberation and independence of the country.

After receiving the valuable teachings of the General, Pak In Jin actively supported the Anti-Japanese Guerrilla Army both materially and morally. At the same time he played an important role in bringing all the believers in Chondoism under his jurisdiction to join the Association for the Restoration of the Fatherland. It was about this time that Pak In Jin went to Seoul and held talks with, then broke with, Choe Rin who had represented Chondoism on the 33-member leading council involved in the March First Movement. He took part in a conference of believers in Chondoism held in Seoul in December 1936 where he met Choe Rin who was in the upper stratum of the central organization of Chondoism. Pak In Jin advised him to draw the Chondoist believers throughout the country into the Association for the Restoration of the Fatherland so that they could join forces with the anti-Japanese fighters led by the General. However, Choe Rin, who had already been reduced to a pro-Japanese stooge and was working in the upper stratum of reactionaries as a councillor to the Central Council of the "Government General of Korea", declined to accept his advice. So Pak In Jin broke off relations with such people as Choe Rin and worked energetically among the peasant masses and the many conscientious believers in South Hamgyong Province, which was under his jurisdiction, admitting them to the Association for the Restoration of the Fatherland. Later on, in mid-October 1937 Pak In Jin went to Hyesan and, while working in an organization formed there, was arrested by the Japanese imperialists who were making a frantic attempt to ferret out those who were involved in the Association for the Restoration of the Fatherland. While in prison Pak In Jin fought unyieldingly despite being cruelly tortured by the enemy. He was released provisionally because of illness and, in 1939, died as a consequence of the brutal torture.

Pak In Jin joined the revolution when he was nearly fifty and conducted his revolutionary struggle for only two years and three months. However, the President sought out his family in the

immediate post-liberation days and spoke highly of Pak In Jin, saying that he had fought very well. The President also made sure that his body, which had been buried in the remote mountains of Pungsan, was exhumed and transferred to Tanchon where his family was living. Furthermore, in the difficult days of the war which broke out on June 25, 1950, he recalled Pak In Jin with deep emotion while giving field guidance, as he looked towards Changbai (a Chinese locality—Tr.).

President Kim Il Sung is a great man of extraordinary calibre who shows people the right path for them in life and takes them into his broad embrace by enabling them to enjoy everlasting life.

Pak In Jin, who will live for ever with this country and this nation in the glorious Revolutionary Martyrs Cemetery, is the most blessed believer in Chondoism. At the same time, his immortal figure is a source of pride and glory for all us believers in Chondoism.

As I walked down the steps of the Revolutionary Martyrs Cemetery I halted in front of the epitaph written personally by the President, and inwardly read every word of it.

"The noble spirit of the anti-Japanese revolutionary martyrs will live for ever in the hearts of our Party and people.

Kim Il Sung

October 10, 1985"

It is nearly half a century since Pak In Jin departed this world. However, he is alive eternally in the memory of everybody, in the hearts of all the people of this country.

According to my guide, during the one year alone since the Revolutionary Martyrs Cemetery on Mt. Taesong was rebuilt and expanded, a total of more than 2,051,000 people from all parts of the country have visited it, as have over 1,400 foreign delegations comprising more than 8,100 people.

I could only shed tears at the thought of the favours of the President who had placed an ordinary Chondoist believer on the hill where immortal people lie.

The Patriotic Martyrs Cemetery

When I was young my father often said, "He who lives not after death has not lived." This is not the bidding of my late father but an important saying which our forefathers regarded as a saying to guide them in life.

When a man ends his life there is no greater honour for him than to have his name remembered for the exploits he has performed for the country and the nation. However, this cannot be spontaneously merely out of a person's desire.

It is possible only under the care of a benevolent leader who is responsible for the destiny of the people and looks after them not only during their lifetime but also after their death, and sees that they lead an eternal life even after the end of their physical life.

The President adds lustre to the names of those people who breathed their last halfway along the long patriotic road having failed to perform their bounden duty, and even of those who followed the road of anti-communism but had some patriotic conscience in their final days; he shows meticulous concern for them so that they enjoy an eternal life close at his side.

I cannot forget one September day in 1986 when the inaugural ceremony of the newly-built Patriotic Martyrs Cemetery was being held. I was present at this ceremony together with Party and Government cadres, generals of the People's Army, anti-Japanese revolutionary fighters and bereaved families of patriotic martyrs, as well as with working people of the city and the builders of the cemetery.

Following a speech to mark the cemetery's inauguration the monument to the patriotic martyrs was unveiled and wreaths were laid at the foot of the monument. Then I inspected the cemetery in company with many cadres. Various kinds of trees and flowering plants added beauty to the landscape and many paths had been laid to make it easy for the visitors to walk up and down the cemetery. Everything in the cemetery vividly expressed the solicitude and love of the President for the patriotic martyrs, the President who wanted

to make the cemetery another monument of our age and thus add lustre to the names of the martyrs for all time.

I have been told that one day early in April 1984, the President gave instructions that the Second Revolutionary Martyrs Cemetery (the present Patriotic Martyrs Cemetery) be built. Earlier, the President had selected Mt. Taesong as the site for the Revolutionary Martyrs Cemetery. And, following the building of this cemetery, the President, with the same noble mind and affection, saw to it that a cemetery for patriotic martyrs was laid out at Sinmi-ri, a scenic place in the suburbs of Pyongyang, and that the remains of more than 80 patriotic martyrs who had been buried in different parts of the country were exhumed and transferred to this place. On thinking of this, I was greatly moved.

Ryang Se Bong, Kim Bo An, Chon Jang Won, O Dong Jin, Li Gwan Rin, Hyon Jun Hyok, Chang Jung Hwan.... As I looked at the names of the patriotic martyrs engraved on the tombstones in the front row of the layered cemetery, I could see the names of erstwhile nationalists and fighters for independence, as well as of those who, after the country's liberation, had allied themselves with the communists out of patriotism and fought conscientiously for the country's reunification. I could also find the names of officials who, upholding the leadership of the President, had been unfailingly loyal to him at important posts in building the nation over scores of years, as well as of old intellectuals and men of culture.

I was particularly moved by the fact that the gravestones of my late father, of Ryu Dong Yol, my father-in-law, and of Ryu Yong Jun, my wife's maternal aunt, were standing side by side with those of people who had held important positions in the Government, such as Hong Myong Hui and Vice-Premier Nam Il, at this Patriotic Martyrs Cemetery associated with the love of the President for the martyrs. So far as the grave of my late father was concerned, I had already visited it once while on a trip to the fatherland from abroad. However, I could not expect that three of my kinsfolk, including my wife's maternal aunt, would be buried at the newly-built Patriotic Martyrs Cemetery.

As a matter of fact, mine is not a family of communists but one of ordinary Chondoist believers. Being a nationalist, my late father

took part in the independence movement against the Japanese and for a while was headmaster of the Hwasong School. Afterwards he held a post in the "Provisional Government" in Shanghai and Chongqing, where he worked as Minister of Justice. After the liberation of the country on August 15, 1945 he returned to Seoul and became involved in the political circles there. At one time he was vice-chairman of the "Interim Legislative Assembly" under the US military government, and at another time he worked as a standing committee member of the "League of National Independence". Around that time he was called by General Kim Il Sung to attend the historic North-South Joint Conference, where he gained a clear understanding of everything. So, following the conference, he worked for the peaceful reunification of the country and for the implementation of the line of great national unity.

My father-in-law Ryu Dong Yol, also a nationalist, was a member of the "Independence Army" in the northeast of China. After going to the area west of Sanhaiguan, he played a part in the "Provisional Government" in which he held the position of Chief of the General Staff. After the country's liberation on August 15, 1945 he worked for a while as "Director of Defence Affairs" under the US military government.

If there was anything these people had done for the country and the nation, it was that they, being long-time nationalists, had not abandoned their national conscience and revolutionary principles despite the fact that they had undergone great political difficulties and that, although in the closing years of their lives, they did some trifling laudable deed by coming over to the northern half of the country, following the road of patriotism indicated by General Kim Il Sung, the hero for all ages.

The President commended them for having come to the northern half of the country at the risk of their lives and showed exceptional concern for them; he also led them kindly so that they could make a contribution to the noble task of reunifying the nation.

The love the President showed them was more than they deserved. The principle consistently maintained by the President was to join hands with anyone, irrespective of his or her past record,

if he or she wanted to work for the country and the nation even if he or she was prejudiced against communism and, worse still, had once been imbued with pro-US flunkeyism and anti-communism.

An episode depicting the magnanimity and leniency of President Kim Il Sung lingers in my mind.

One day a few years ago I visited the Consultative Council of Former South Korean Politicians in the North for the Promotion of Peaceful Reunification. When I entered a neatly- and well-equipped office, healthy-looking Choe Tae Gyu, standing committee member of the council, who had formerly been a member of the "National Assembly" of south Korea (he had belonged to the youth group of the "National Assembly"), with whom I was acquainted, met me with delight. After exchanging greetings with him I talked with him. During our talk he told me that the office they were then using had been used by Choe Dong O in his lifetime. At that moment I felt as if I had returned to the past and was sitting face to face with my late father in this office in Pyongyang.

Choe Tae Gyu said:

"Choe Dong O, nicknamed Ui San, frequently told us young members of the assembly that although Dok Sin was working now for the Americans, he would, without fail, reform himself and return to his side. One day he had the honour of being received by the President together with several standing committee members. That day the President gave them lengthy instructions that were full of his affection for them. Choe Dong O came to us in great excitement and told us the following:

'I wished the floor would open and swallow me, for I was afraid that the leader would ask me what my son was doing now in south Korea. However, he did not ask anything about my family, even after his talk. It was only then that I could heave a sigh of relief. Truly he is the sun of salvation of all the people. With his warm heart he foresees and understands every type of sorrow and wish felt by the people....'

"Our hearts swelled as he told us this.

"Now that you, Choe Dok Sin, have returned as your late father wished, we congratulate you wholeheartedly."

I was moved by what standing committee member Choe had

told me, and I expressed my thanks to him.

It is not only during their lifetime that the President shows great favours for those who have come to the northern half of the country. Even after their death he bestows boundless concern and affection on them. Whenever he hears the sad news of the death of one of those who have come to the north, such as my late father, Kim Gyu Sik, An Jae Hong, O Ha Yong, Ryu Dong Yol and Cho Wan Gu, he feels greatly distressed and shows meticulous concern for them so that public funerals are conducted for them and their death is announced in the newspapers. He even bestows on them the noble title of "patriot".

Once he starts to put trust in somebody, the President trusts in him to the end; and he does not mind too much about those who have left a stain on their career. His broadmindedness is like the rivers and seas, as well as like the sun that nourishes a multitude of plants. Once an official is said to have called on the President with some papers about those who were to be placed in the Patriotic Martyrs Cemetery. He told the President about a man from south Korea. The official said that there was something about the life of this man after he had come to the north which had to be taken into consideration and that, moreover, at one time he had wavered. However, the President said that there was no problem, for he knew all about this, and approved the papers.

The President is a great man of extraordinary calibre who has the greatest moral repute. This is why he ensured that the graves of patriots were located in a scenic place in the suburbs of Pyongyang. And this is not all. Later, when the Revolutionary Martyrs Cemetery on Mt. Taesong was being rebuilt and enlarged, he saw to it that the Patriotic Martyrs Cemetery was also rebuilt at the cost of a colossal amount of money and labour, and that the tombstones of the patriotic martyrs were re-erected.

As I gazed at the names of Kim Gyu Sik, Yun Gi Sop, Cho So Ang, Cho Wan Gu and others engraved on the exquisite marble tombstones, I vividly remembered them as they had been when alive. Throughout their lives they had groped around in the nationalist movement and in the turbid political stream. However, today their fame has reached enormous heights.

I could not help feeling my heart swell.

Tens of thousands of years have elapsed since human history began and this country was founded. However, in no age has there been such a legend of great love which enables deceased people to enjoy an eternal life. No one can hear this story of our age without tears and no one can tell it without admiration. I believed that such a story could only be created by the President.

Before leaving the Patriotic Martyrs Cemetery I again looked over the numerous tombstones, till a late hour, exclaiming to myself: "You honoured patriots, convey for ever the unforgettable favours of the great President so that they will be talked about as long as there are stars in the sky...."

Oh, His Favours!

In religion the resurrection of a dead man is often talked about. I think that such words as "revival" used in the Christian religion and "rebirth" used in Buddhism carry such a meaning. Furthermore, in Christianity there is the story of Jesus bringing Lazarus, a younger brother of Martha, back to life three days after his death, to the delight of people. This is no more than a fantastic story.

Anyhow, no one would believe that a dead man could return to life.

However, our President revives and reincarnates dead men to the delight of people. What a myth this is!

The following episode is not concerned with the remote past. It happened on June 24 this year.

The day was clear without a trace of a cloud, and the sun was unusually bright in the deep-blue sky. On that day the President bestowed on me a very rare favour, something which I cannot forget even in my dreams.

On that day the President began his official friendship visit to the Mongolian People's Republic amid the great expectations and good wishes of all the people across the country. Cadres of the Party and the Government were standing in a line at Pyongyang Station to

send the President off. I, with my heart beating, was among them.

After a while the President arrived at the station amid the enthusiastic ovation of the officials who were there to see him off. As always there was a bright smile on the President's face, as he shook hands with the cadres of the Party and state one after another prior to boarding the train. The President came to where I was standing before I realized it and halted in front of me for a while. He grasped both of my hands, a benign smile on his face. I was so moved that I could not say any proper words of greeting to him.

After a while the President said something which came as a surprise to me.

He said:

A short time ago I saw a documentary about the visit of the Mongolian Premier Tsedenbal to our country in 1956. One scene in that film is of me making a speech at the Pyongyang city mass rally to welcome the government delegation of Mongolia. Comrade Choe, your father Choe Dong O appears in that scene. When my speech is over he stands up in the first row and claps his hands. Because that scene passed very quickly I asked for it to be shown again. It was unmistakably Choe Dong O.

Having said this, the President gazed at me with a look full of trust and faithfulness. I felt like crying, being greatly moved by the President's boundless trust and love, when he went on to say that he would have the documentary sent to me so that I could see it. Then he told those concerned to select a photograph of that scene and send it to me as well.

The President laughed a hearty laugh, saying that the image of my father, Choe Dong O, showed him to be more handsome than me. Then he asked me about my father's age at the time when the documentary was filmed. However, I could not reply immediately. Being a son unworthy of my father, I could not immediately recall the age of my late father at that time.

Despite the claim on his valuable time when he was leaving to visit a foreign country for the great cause of the state, the President spared his time to grant me such favours.

Seeing off the President, now on the train, with a wave of my hand, my eyes growing dim because of my strong emotions, I

wholeheartedly and repeatedly wished him good health and great success during his foreign visit.

On the following day several senior officials visited my house bringing with them the documentary and stills from the film, which had been sent by the President. I was extremely delighted to receive them and first asked for the documentary to be shown in the projection room of my house. From the moment the title of the film "The Mongolian Government Delegation on a Visit to Korea" appeared on the screen, my wife and I, because of our tense state of mind, could not take our eyes off the screen. Soon, just as we expected, following the scene showing the President addressing the Pyongyang city mass rally to welcome the government delegation of Mongolia, the figure of my late father standing up and clapping his hands appeared vividly. I asked for that scene to be shown again as the President had done. And once again I watched my late father alive again. I was moved to tears, for I felt as if I was meeting my deceased father.

After the film my wife and I became engrossed in retrospection and deep emotions as we looked at the picture which showed the President speaking on the rostrum of the mass rally and my late father applauding as he looked up at the President.

I had seen my father again after an interval of scores of years. I had met my father for the last time 40 long years before, for I left Seoul in 1949 to study in the United States. However, thanks to the concern of the President, on that day I saw my father in his lifetime. It was truly like a dream.

Throughout that night my wife and I could not sleep because watching again and again the hale and hearty figure of my late father had made an unusual impression on us, as if we were in company with my father who had come back to life.

We were moved to tears at the thought of the high virtues of the President. As a matter of fact, the documentary had been shot 32 years before. So it occupies a single page in history, being kept at the bottom of the film archives.

By the way, it is difficult even for the specialists who deal with cinematographic films to recognize a particular person in one scene, let alone in a frame which is shown for a very short moment, for less

than one second. However, the President had recognized my father in that short scene and brought him back to the world. Even the gods of heaven and earth cannot but be struck with admiration.

Later on I learned that on his way to Mongolia, too, the President recalled his memories of the past to the cadres accompanying him and went on to say important words in remembrance of my late father.

Although a long time has passed, the President always remembers my late father because their relationship was established in the days of the Hwasong School.

I remember part of the dialogue between the President and my late father from the novel *The Anchor Pulled Up*, which describes the early revolutionary history of the President.

While he was working as headmaster of the Hwasong School my late father told the President, who was leaving for Jilin:

"If you have become disillusioned in the nationalist movement, try to discover the road for Korea to follow in the communist movement. I do not object to any 'ism', be it nationalism, communism or any other 'ism', if only it indicates the genuine road for the salvation of Korea. But I am afraid that there is no such 'ism'. As things stand at present, I am quite at a loss."

To this the President replied:

"Sir, you will surely understand communism and support it in the future. You will have a new opinion of communism when our country is liberated by us communists, when a popular country free from poverty and hunger is built in our liberated fatherland and when the people make Korea the most civilized state in the world by displaying their wisdom and strength. I am confident of this."

Deeply impressed by the words of the President who had foreseen the distant future of the nation and was confident of a bright future, my late father told him:

"How good it would be if such a day was actually to dawn. If we see in our lifetime the 'celestial country' about which we talk in Chondoism, I will, for the rest of my life, revere and hold in esteem those who have built such a country."

The President has made his belief of those days a reality and built in this land an earthly paradise, a "celestial country"; he also

led my late father to enjoy a worthy life. Furthermore, he has placed my late father on the hill where the deceased enjoy eternal life.

Besides, today the President has brought my father, who died a long time ago, back to life and thus enabled me to meet him again. What else is this but a moving legend about a "meeting between father and son in a celestial country!"

Now my wife and I keep the picture of my father sent by the President as a precious family treasure.

I feel a lump in my throat whenever I look at the figure of my late father, who seems to be alive.

"Why Have You Come Only Now?"

I still vividly remember one scene. It is of the miserable looks of several children, begging, of those who were involved in the "Provisional Government" and fighters for independence—people who had returned home from abroad and gone to Seoul immediately after the liberation of the country on August 15, 1945. These children were orphans; on top of that, no one looked after them properly. Therefore, at that time a newspaper belonging to the Syngman Rhee clique, who were eager to search for something to criticize, called them "crowds of Chongqing beggars", a fact which enraged Paek Bom. However, it could not be helped.

However, President Kim Il Sung embraces all the bereaved families and children of his beloved soldiers, looks after them kindly and grants them every kind of favour with parental affection.

I myself know numerous stories of the love the President has shown for all the families and children of revolutionary fighters and patriots by discovering them in all parts of the country and drawing them into his warm embrace.

One of these stories is about how the President, by following rumours, searched over twenty years for the daughter of the late anti-Japanese revolutionary fighter Comrade Kong Yong, who had been living in a remote mountainous area, and at last found her.

The following happened one day in February 1946 when the President was busy with the building of the country. That day the

President took part in a conference of the North Korean Federation of the National Peasants' Association at which measures were adopted for the correct implementation of the agrarian reform. During a break he summoned the representative from Pyokdong County. The President asked him whether he knew Kong Jae Su (the real name of Kong Yong) who had once lived in Pyokdong. The representative replied that he did not know such a man. At this the President, with a clouded look, described in detail the face and distinctive features of Kong Jae Su and looked anxiously at the representative. However, the President could not obtain a satisfactory answer from him. Then he said that Comrade Kong Jae Su had unfortunately been killed in a battle with the Japanese aggressors and that he himself had chosen a grave for the man. The President went on to say that now that the country was liberated, he would be relieved only when he could bury Comrade Kong Yong in the homeland.

Then the President earnestly requested the representative from Pyokdong County to find, when he was back in his home county, the descendants of Kong Jae Su and send them to him or to write to him without fail. Later the official made every effort to search for Kong Jae Su's relatives. However, there were no descendants of Kong Jae Su in Pyokdong County, although there were several people with the surname Kong. Meanwhile, war broke out and the officials were unable to continue the search for them. With the passage of time the number of people searching for them grew less and the officials gradually forgot about them.

However, the President did not forget the bereaved family of Kong Jae Su awake or asleep. In 1960, while giving guidance to the work of Pyokdong County, the President explored various channels to discover the whereabouts of the bereaved family of Kong Jae Su. However the family did not appear then, either.

Later, one day in 1964, the President visited Pyokdong County again. When he dropped in at a local factory in the county, he discovered in the face of a weaver some similarity to that of Kong Jae Su and asked her name. However, she was not Kong Jae Su's daughter.

Another three years had passed. The daughter of Kong Jae Su,

for whom the President had been so impatiently searching from the immediate post-liberation days, appeared before him after more than 20 years, in October 1967. There is a story about this. The bereaved family of Kong Jae Su had been living for many years in another place, the city of Manpo in Chagang Province. Also, the wife of Kong Jae Su, who had a different family name from that of her husband, had become the head of the household.

Having been informed by some officials of the Pyokdong County Party Committee that the daughter of Kong Jae Su had been found, the President immediately called her to his side. When she arrived, the President studied her for a good while before approaching her and warmly grasping her hands, saying in a hoarse voice, "You've come. You're unmistakably Kong Yong's daughter!" He was delighted, as if he had discovered a treasure in the deep sea. His eyes filled with tears, for he felt as if one of his dead soldiers had returned alive. Kong Guk Ok, now in the broad embrace of the benign President whom she had wished to see awake or asleep, could not check the tears welling up in her eyes, because she felt as if she were in a dream.

Seating Kong Guk Ok by his side and holding her hands tenderly, the President said that he was sorry to have wept first, and he recalled her father and mother. Then he stroked the rough back of her hand, before going on to say:

"It is more than 20 years since the country's liberation.... Why have you come only now? Although it has been difficult for me to find you, you could have found me. Since you know what your father did, you should have come to Pyongyang, even taking your mother by the wrist, or you could have sent a letter to the central organization. Why didn't you do anything?"

Like an affectionate father, the President asked her when she had married, what her husband was doing and how many children she had. Then he said that she should become a fine revolutionary like her father and advised her kindly to study, because it was not yet too late.

The President had supper with her that evening and made her a present of cloth of beautiful colours to make clothes for her children, and even gave her the money she would need for having the

clothes made. Afterwards, Kong Guk Ok graduated from Kim Il Sung Higher Party School and became an important cadre of the state.

While I am writing this moving episode about the love shown by the President, tears stand in my eyes.

Among the numerous moving stories about the love and solicitude the President has shown for the bereaved families of his soldiers, there are those about the daughter of his old comrade-in-arms Cha Gwang Su, about the bereaved family of Ryang Se Bong, nicknamed Pyok Hae, commander of the Independence Army, and about the bereaved family of the provincial patriarch of Chondoism Pak In Jin.

There are also numerous myths about the solicitude shown by the President for the bereaved families of known and unknown south Korean revolutionaries. The story of the love and concern shown by the President, from his sense of obligation, for the four children of Ryo Un Hyong, late head of the People's Party, is widely known. So I am not going to relate it. I only want to add one more story, that of the bereaved family of Kim Sam Ryong.

Before the country's liberation Kim Sam Ryong served a prison term for many years because he had opposed the Japanese imperialists. After liberation he fought in Seoul against the occupation of south Korea by US troops and their colonial policy and for national reunification. In the course of this he was arrested by the enemy and was killed one day after the war broke out on June 25, 1950. When he was informed of the sad news of the man's death, the President was extremely upset, saying that we had lost a dear revolutionary. He remained silent for a while before repeatedly asking the officials concerned to find his body. The President saw to it that a proper funeral was held for him even in the flames of the war.

Furthermore, he took particular measures for his family to be brought to the northern half of the country. So his family came to the north, thanks to the concern of the President. It is said that the inquiry, "Is the family of Kim Sam Ryong here?" was heard among the people heading in procession to the north, in military trucks and trains, as well as in air-raid shelters and inns.

After coming to the north the family of Kim Sam Ryong was given good houses in succession thanks to the solicitude of the President. The President's concern also reached the family on the occasion of the 70th birthday of Kim Sam Ryong's wife. When the children of Kim Sam Ryong graduated from university one after another, the President kindly led them so that they worked well as fully-fledged national cadres and revolutionaries.

The President has shown the same love and concern for the bereaved families of patriotic martyrs and for those of democrats who have come to the northern half of the country from the south.

The President continues to show boundless love for the bereaved children of revolutionary fighters and patriotic martyrs even now when these people have their own children and grandchildren and have grown up into Party and state cadres, generals and leading figures in the world of science. The President has awarded them all with the certificate of a bereaved family of a revolutionary martyr or the certificate of a bereaved family of a patriotic martyr, certificates that will be handed down from generation to generation. The President saw to it that the Mangyongdae Revolutionary School and other revolutionary schools were built in all areas of the country for the children of revolutionary and patriotic martyrs, and he leads these children so that they continue to carry out the wishes of their parents at all times and in all places.

In olden times our ancestors observed the proprieties and were hospitable and virtuous. Saying that people live by virtue of affection, they wrote, through successive generations, a great number of legends and tales about love and faithfulness. However, in no age has there been an epic about such great love as is shown by the President. The story of such a love is beyond imagination in the Western world, which is covered by the veil of "charity" and "philanthropy" and where there is no affection or humanity.

Even if all the legends of all ages and countries about beautiful love are put together, this love will not be as noble as the love shown by the President.

A Surprising Fact

A person occasionally encounters unexpected events in his life.

Being over seventy, no longer forty or fifty, I have encountered very many surprises in my life. Among them there is one which I must mention.

One Sunday a few days after I had visited the Consultative Council of Former South Korean Politicians in the North for the Promotion of Peaceful Reunification, I went to the suburbs of Pyongyang to take a walk. I took the opportunity to visit the graves of some of the other people who had come to the northern half of the country around the time when war broke out in Korea on June 25, 1950. To tell the truth, I had my car head in that direction because, during the talk I had had with standing committee member Choe Tae Gyu a few days before, he had told me that they had been laid there to rest in peace.

I went to a place called Wonsin-ri in Samsok District, Pyongyang, where these graves were located. I inspected the graves, listening to the explanation of a guide. The graves of people affiliated with the "Korean Independence Party", such as Om Hang Sop, Kim Yak Su (late Vice-Chairman of the "National Assembly" formed as a result of the elections held on May 10, 1948), Won Se Hun, Myong Je Se and Sin Song Gyun, were placed there with tombstones at their head. This was a surprise because even after their deaths. I had been completely ignorant of the whereabouts of these people.

Frankly speaking, while I was in south Korea and abroad, I was always anxious to know where those who had been lost during the war, had been laid, assuming that all of these people had been "kidnapped" by the north as was claimed by the south Korean authorities. Now that I had discovered people whose whereabouts had remained unknown until then, I felt as if I had solved a difficult and pressing problem.

What surprised me all the more was the tombstone on which the name "Li Gwang Su" was engraved. I gazed at the tombstone

for a good while before shaking my head dubiously and uttering unawares, "Li Gwang Su?" The guide seemed to have read my mind and said that the grave was that of Li Gwang Su nicknamed Chun Won, who had been a writer during Japanese imperialist rule. This was a stunning surprise, so I asked the guide:

"Writer Li Gwang Su turned his coat during Japanese rule and was reduced to a pro-Japanese traitor, wasn't he?"

"Yes...."

In saying so, the guide examined my face. I could only falter, unable to understand this at all.

Li Gwang Su had once been well known as an able writer, and had had a great reputation for his love stories. He was reduced to a pro-Japanese traitor and advocated the "theory of national reformation", calling the anti-Japanese guerrillas a "drop in the sea", parroting the Japanese. So, if he were alive today and could experience the great favours of the President even a little, what would he write to express his feelings!

People from south Korea—those who had worked in the political world and academic circles, those who had participated in the "Provisional Government" as well as anarchists—such as Kim Dong Won, Vice-Chairman of the "National Assembly" in the prewar days, Ho Yong Ho, late President of the Buddhist University, and Kim Han Gyu, rich ex-banker, were laid in the Chongdong graveyard in people's neighbourhood unit No. 16 of Wonsin-ri, Samsok District. And Paek Gwan Su, former director of *Dong-A Ilbo*, Song Ho Song, former supreme commander of the national defence garrison, and Hyon Sang Yun, ex-President of Koryo University and others were laid in graves in Sinmi-ri, Hyongjesan District.

Most of them had either been acquainted with me or had had direct business relations with me. Take Paek Gwan Su, for instance. I still remember him vividly. One day around the time when the US troops landed in south Korea and MacArthur issued a proclamation, passers-by halted and stared at something. The "Stars and Stripes" was being hoisted on the roof of the building of the "Government-General in Korea" to replace the national flag of Japan. Among the crowd someone, unable to repress his indig-

nation, shouted, "Why is the Stars and Stripes being raised?" In response Arnold, the first head of the US military government in south Korea, harangued him and insulted our nation. The man he insulted was none other than Paek Gwan Su.

So some of the people laid in the above-mentioned graves were conscientious people. However, most of them had opposed or turned their backs on communism and danced to the tune of the Americans and south Korean authorities.

However, now they are laid in a scenic and sunny place under the care of the Republic which has a different ideology from theirs. This shows that here in the north differences in people's ideology and in social systems are not taken into account.

The guide, who could probably read my mind, told me the following story:

After the war the President saw to it that, regardless of their past records, those who had come to the northern half of the country from its southern half, including Li Gwang Su, should have their remains exhumed and buried in proper graves so that their descendants would be able to visit their graves after the reunification of the country. So the people concerned listened to rumour in order to trace the graves of such people, transferred their remains from various parts of the country to lay them in graves and erected tombstones for them with all sincerity, tombstones on which their names were engraved. The concern the President has shown for Li Gwang Su is particularly great. During the temporary strategic retreat of the Korean People's Army, in October 1950, Li Gwang Su proceeded northward from south Korea together with the People's Army and died in Chagang Province because of the infirmities of old age. His corpse was buried at the foot of a mountain because there was nothing else that could be done under the prevailing circumstances. After the war some people went to that area to exhume and move his body in accordance with the instructions of the President. The people of the province told them that they had built a house on the site of Li Gwang Su's grave because they had not known that there was a grave there, for the earth on the grave had disappeared in the flames of war. So the state built a new house to replace the first one, in accordance with further instructions from the President, and

moved the remains of Li Gwang Su.

In Sinmi-ri and Wonsin-ri there are the graves of other people who came to the north from the south. The guide told me that their descendants come to visit their graves either on the 105th day after the winter solstice (early April) or on harvest moon day (the 15th day of the eighth lunar month).

I was deeply moved. The President takes care, even after their death, of those who have lived even for a short time in the embrace of the Republic, repenting of the sins they have committed in their lifetime. The benefits granted them by the President are as immense as the sea.

I could not repress my urge to communicate these facts to the politicians and democrats in south Korea as soon as possible.

Virtues Extending Beyond Boundaries

From olden times there have not been many political leaders who enjoy a high reputation; still fewer are the cases when the virtues of such leaders extend beyond one country's boundaries.

However, the high virtues of President Kim Il Sung reach the whole world.

Part of the scriptures of the Chondoist religion which I used to recite, reads as follows: "A sage has been born and his virtues reach the whole world. As his virtues reach the whole world, all the people respond to them. Whose gift is this? It is a gift from God." Indeed, the benevolence of the President does not extend only to the territory and people of one country—Korea. It goes beyond the boundaries of Korea and touches the heartstrings of the people in all parts of the world—Asia and Europe, South America and Africa, and so on.

Here is an episode which moves me so much that I must write about it.

On August 5, 1985, ten days before the 40th anniversary of the liberation of the country, I was flying in an aeroplane towards my fatherland. On my way I heard a special programme from Radio Beijing in China on the 40th anniversary of Korea's liberation, a

great event for our country. The radio was broadcasting a talk by Zhang Jinquan, son of Zhang Weihua, a late internationalist fighter, under the title, "Unforgettable Days, a Moving Picture". The beginning of his talk was as follows:

"...At the invitation of President Kim Il Sung I visited Korea, a country of heroes, with my younger sister and my son.

"We stayed in Korea for about a month during which our party had the greatest honour of meeting President Kim Il Sung twice.

"In his primary school days my father Zhang Weihua became acquainted with President Kim Il Sung and took part in the revolution under his guidance and influence."

As I listened to the radio programme with some foreigners, my heart swelled with national pride. One of my fellow travellers told me the following about Zhang Weihua:

Zhang Weihua was a schoolmate of President Kim Il Sung from the days when the President was admitted to Fusong Primary School No. 1 in northeast China in April 1925. He shared a desk with the President. The friendly relations which were established between President Kim Il Sung and Zhang Weihua, a Chinese, in the first days of their admission to the school shine brilliantly in history because of the noble virtues and loyalty between the two. Zhang Weihua worked energetically as a member of an illegal organization formed and led by the President during his early revolutionary activities. When the President founded the Anti-Japanese People's Guerrilla Army on April 25, 1932, he offered it many weapons. Zhang Weihua could have lived a prosperous and easy life under the wing of his wealthy father. However, having started on the road of the revolution following President Kim Il Sung, he never gave up his initial resolve to work for the revolution and grew up into an able revolutionary in the course of conducting testing underground activities. While fighting for the revolution, he was arrested by the enemy in October 1937, having been betrayed by a turncoat. He was to be released on parole because of illness. The Japanese imperialists tried to make him turn his coat. Seeing through their crafty scheme, he decided to end his life. Through an underground organization he conveyed a letter to the effect that the headquarters of the Korean People's

Revolutionary Army should be moved elsewhere as soon as possible because the enemy was making a desperate effort to detect its whereabouts. Then he drank a bottleful of developing solution. In his last moments he told his family:

"...I regret not being able to fight arms in hand with Comrade Kim Il Sung any more against the Japanese imperialists. By dying I will repay the trust and love Comrade Kim Song Ju (President Kim Il Sung's name in his early years—Tr.) has shown for me." Saying this he ended his short life of 25 years.

Half a century has passed since then. However, the President has never forgotten him. In May 1959 he requested some people who were going to northeast China to visit the old revolutionary battle sites there to discover the whereabouts of the bereaved family of Zhang Weihua. Afterwards he received a letter from Zhang Weihua's son and sent a personal reply to him. And, in the spring of 1984, upon receiving another letter from Zhang Jinquan, Zhang Weihua's son, which was brought by the General Secretary of the Chinese Communist Party on his visit to Pyongyang, the President recollected Zhang Weihua and again spoke highly of him. Several months later, on his way to the Soviet Union, the President sent his bereaved family in Fusong a gift.

Later, President Kim Il Sung saw to it that Zhang Jinquan and his party paid a visit to Korea. The happiest and most significant day in their life had arrived. When they went to see the President, he was already waiting for them in the garden. Having alighted from their car, Zhang Jinquan and his party went running towards the President. The President walked towards them with his arms outstretched. Zhang Jinquan could not repress his surging emotions. He barely managed to greet the President in a trembling voice: "How are you, respected Uncle!"

With a smile on his face and in a hoarse voice, the President said that he was extremely delighted to meet Jinquan, and he embraced him tightly. Then the President received the greetings of Zhang Weihua's daughter, who said to him, "How do you do, Uncle!" and the greetings of his grandson, hugging all of them affectionately.

That day the President gave a precious gift to Zhang and his party and had lunch with them. At the lunch the President became

very sad about the death of Zhang's father who had passed away half a century before. With deep emotion the President told them everything, without forgetting a single detail, about his father, Zhang Weihua, covering the time from their first meeting until he ended his life.

President Kim Il Sung said: "Comrade Zhang Weihua is my benefactor. Although he was Chinese, he dedicated his life for the Korean revolution....

"Comrade Zhang Weihua was a great revolutionary.

...

"I will never forget him."

For the President Zhang Weihua was an unforgettable revolutionary comrade-in-arms and a benefactor. That is why the President so warmly received his children and showed them every manner of affection and concern. During their stay in Korea Zhang Jinquan and his party spent unforgettable, happy days thanks to the utmost care and hospitality shown them by President Kim Il Sung. Zhang Jinquan and his party paid another visit to Korea later and had the highest honour of being shown profound solicitude and great favours by the President.

Truly, the concern shown them by the President is so moving that it defies description.

President Kim Il Sung's favours, which extend beyond the boundaries of Korea, have not only been shown for Zhang Jinquan and his party from China. There are other moving stories about the affection and concern the President has shown for many foreigners. Among these people are Ya. T. Novichenko, ex-officer of the Soviet Army who, as is already known through a film, displayed selflessness in protecting the head of the Korean revolution at the complicated and difficult time immediately after Korea's liberation, and his family; Konstantin Tsonev, rector of Plovdiv Medical University in Bulgaria, who worked with devotion in Korea during the Korean war as a member of a medical team, and his family; Vasilka Nikiforova, an ordinary Bulgarian woman who worked wholeheartedly for the procurement of aid materials for war orphans during the war and during postwar rehabilitation and

construction, as well as Yasui Kaoru from Japan, Checa from Peru and so on.

During his visits to distant foreign countries President Kim Il Sung meets those whom he cannot forget, as well as other people, unburdening his heart to them and showing great affection and solicitude for them. He has paid visits, visits full of impressive events, to the Soviet Union and other European socialist countries by travelling tens of thousands of *ri*. During those days he met many people; among them were old Himmeleich and his wife in Golzow in the German Democratic Republic. These were ordinary people who had never visited Korea; moreover, they had no close ties with our people. However, despite his tight schedule, the President met the old man, who had worked as the Chairman of the Management Board of the Golzow Agricultural Producers' Cooperative nearly 30 years before.

The President did not forget the fact that on his visit to that country in 1956 he had called at that cooperative and had a souvenir photograph taken with the old man, and, on this later occasion, he met the couple and had a pleasant time with them, recollecting his first meeting with them.

Thus, even during his visits to foreign countries the President calls at the homes of ordinary workers and farmers and talks to them in a simple manner like one of the family and leaves traces of his love for and faithfulness to them.

As is seen, the President is the personification of faithfulness to people from various countries. He never forgets those who have shared their feelings with him at a difficult time and who have given him a helping hand when he was busy. Even after a long time has passed he finds every one of their descendants and shows them great favours.

I think that it is no accident that honest people throughout the world praise President Kim Il Sung highly with feelings of unbounded admiration for him.

11. SHEDDING TEARS OF ADMIRATION

With a Single Heart

When we observe the natural world, we see that it is not only one kind of tree that grows in the forests and not merely one variety of flower that blossoms in the fields. Various kinds of trees together make up the great abundance of nature and many varieties of flowers together add to the beauty of spring.

I am not sure whether it is possible to compare social phenomena to this. However, it is evident that society consists of mutual relations between people specializing in various fields. Moreover, the individuality, specific character and interests of everyone in a society are quite different and, accordingly, their way of thinking, their speech and behaviour and their aspirations are different.

So it can be said that from olden times the value of politics has been judged according to how strictly all these different social phenomena are controlled and harmonized.

However, history has never known a government that is so good that it is supported by everyone.

If we examine the reasons for the widespread existence of various religious faiths in olden times and at present, the main reason is that politics has failed to free people from social suffering.

However, no religion has solved the worldly problems of humanity and no religion can do so, although a religion may give people mental comfort.

However, in my fatherland in whose embrace I am now held, all problems, the solution of which man had dreamt of only as an ideal since the dawn of history, have been solved. Accordingly, this land is characterized by an entirely new, unprecedented social phenom-

enon, by the fresh morale of a person. It is "a single heart" which supports this society as firmly as a rock.

Once, when watching television, I was moved to tears by the song *With a Single Heart* which was sung by a female singer. Every line of the song vividly expresses the unanimous will of the people of this country. The song reads:

Who gave us this bliss of today?
It is the Workers' Party, it is our leader.
Along the road shown us by Marshal Kim Il Sung
We will go with a single heart ready to lay down our lives.
....

I remained deep in thought as I followed the flowing tune.

"With a Single Heart"—this is the expression of the will of all the people in this country to hold the President in high esteem wholeheartedly and follow the road indicated by him invariably and to the end. This song expresses the common feeling of all the people in my fatherland—young and old, men and women, workers, farmers, soldiers and intellectuals. Everywhere in this land—at factories and in farming villages, in miners' settlements and in fishing villages, as well as in remote mountainous regions and on islands—all the people live with the determination—"With a Single Heart".

I believe that this is a genuine feature of our fatherland, and herein lies the happiness and honour which our people alone can enjoy.

The relations between President Kim Il Sung and the people are entirely different from the legal relations in a state and from the relations between sections of society in the Western world.

In short, the relations between President Kim Il Sung and the people can be commonly said to be the relations between a meticulous father and his children. Therefore, there cannot be such things as "coercion" or "forced demand" in their relations. There are only pure reason and feelings of admiration and support based on human love, trust and faithfulness. Furthermore, these relations are more noble because they are sublimated as a "religious belief"

which has become a public moral code based on kindred and absolute ethics, and these are beyond compare.

What a middle-aged woman engineer told me once when I visited an enterprise still lingers in my mind. This is what she said:

"...I was orphaned during the war. However, I grew up without having to envy anyone else and graduated from university under the care of the fatherly leader.

"The leader is truly our father. We can attribute our happiness and glory today to the leader. Therefore, it is natural that I, as his daughter, should be unfailingly loyal to the leader with a single heart...."

She is right. The President is the great father of all the people across the country. Furthermore, he is a peerless great man; he has taken full responsibility for the destiny of the people and is ready even to move the mountains and the sea if this is the demand of the people.

In his early years the President created the immortal Juche idea to indicate the road ahead of the times. Through his great practical activities he opened up the modern history of our fatherland and has led the Korean people to the happiness and prosperity they are enjoying today.

Everything that is dear to our country and our nation and that is their pride is entirely associated with the noble name of the President.

He personifies and embodies the interests of the country and the nation. Therefore, the people of this country have been living and fighting stoutly, keeping the noble image and esteemed name of the President in mind at all times, good and bad.

I think that the iron will that is rooted deep in the hearts of the people of this country, their clear and pure loyalty by which they hold the President in high esteem and follow him forever, have come into being and been strengthened in this way.

Therefore, I would like to say with great pride that "With a Single Heart", that is rooted deep in the hearts of the people of this country, is the greatest mental wealth of our Republic, and beyond compare.

In her work Luise Rinser, a prominent writer from West

Germany, noted that the admiration and support of the people for President Kim Il Sung have nothing at all to do with the "cult of personality" claimed by critics in the West. She wrote in her work: "How good it would be if only we had at least one politician whom we could call great and whom we could respect and admire! We regard it as an honour to call President Kim Il Sung a great leader."

Unity of Pure Loyalty

When the leader of a country and its people are united by virtue of pure loyalty, not to mention the relationships between individuals and between the sections, of society, such a society will be the ideal society that is desired by mankind, a country with a bright future overflowing with cheerfulness, ambition and vigour.

If I were to draw my conclusion first, I would like to say with certainty that our fatherland is precisely such a country.

I cannot write down here everything about the ties between President Kim Il Sung and the people, who are united on the basis of the purest loyalty, in other words, about the beautiful fact that they are firmly united with one mind and one will.

I vividly remember the torchlight procession held on the day when we celebrated the 40th anniversary of the country's liberation as a great national festival.

On the evening of August 15, 1985, a grand torchlight demonstration was held in Kim Il Sung Square, Pyongyang, following a joyful festive soiree. To the strains of a solemn song sung by a chorus consisting of hundreds of singers, more than 12,000 young people and students carried torches forming the words, "40th Anniversary of Liberation" across the wide square.

Just at that moment the front ranks of the torchlight procession, having come from the Arch of Triumph, entered the square behind open cars which carried young students holding a banner with a portrait of President Kim Il Sung on it and a banner of the Workers' Party of Korea. Following them more than 50,000 people streamed endlessly towards the square with torches in their hands.

Among them veteran fighters who had fought through the sea of blood during the sacred war against the Japanese imperialists and heroes who had rendered distinguished service during the Fatherland Liberation War marched shoulder to shoulder with young members of the second and third generations of the revolution. Holding high the flaming torches and keeping in step with one another, they all loudly expressed their determination to continue the cause of Juche down through the generations.

In the brilliantly-lit square thunderous shouts of hurrah burst out and a large sickle, hammer and pen were formed with torches. This was followed by marchers who passed the platform forming the large words, "Single-minded Unity" with their torches.

The cry "Long live single-minded unity!" shook the sky and the earth.

As I looked at these words formed above the heads of the marchers who were surging ahead like angry waves, I could immediately recognize the desire for unity and solidarity of people who are closely rallied behind the President with one mind and will, as well as the unbending spirit of Juche Korea.

Single-minded unity means, in the literal sense of the words, uniting with one mind.

To say this is simple. However, achieving this unity was one of the most difficult problems ever faced by mankind. For centuries mankind has failed to float the boat of life and struggle—one mind and one will—on the current of the times which flows like running water.

It can be said that achieving one mind and one will is the inherent desire of man, a social being. In primeval forests people combined their efforts and wisdom in order to obtain food and protect themselves from a calamity brought about by furious nature. There are many examples of people pursuing the same aim, as well as of the leader and popular masses fighting with one mind, even after society was divided into various classes and sections.

However, instances of the leader and the entire people of a country forming a complete whole with one mind and one will have virtually no precedent in the history of any country. Fascist Germany boasted of its united might, chanting "Heil Hitler" like

monks chanting prayers, but this was no more than bluster. The result of the dictatorship Germany enforced in order to realize its aggressive ambition to dominate the world was its ignominious defeat in war and division. Defeat befell Japan and Italy, too. Genuine unity between the leader and the people by which they breathe and act as one with one mind and one will is unique in our Republic.

The following is something that happened in the dead of night in January 1957 when sleet was falling. With a torch in his hand a man was making his way through the rough paddy fields of Samsok Village at the head of several farmers. It was none other than the President. That day the President had visited this village and studied in detail how the farmers there were faring. He had taught them farming methods, saying that, having seen that the farmers there were not living on rice, he would not be able to sleep. And now he was walking along the rough road in order to select the site for a reservoir personally. When the officials of the farm tried to dissuade him from doing so because of the inclement weather, the President said, "I will readily expose myself to the snow and rain if, by doing so, I can help you to live on rice...." It was only after selecting the site of a reservoir that he left the farm.

On another occasion, at dawn when even the gulls were not yet awake, the President visited a little-known port on the West Sea without informing anyone of his intention. Tenderly stroking the rough hands of the fishermen, the President expressed his apprehension, saying that their work seemed to be very difficult, and showed them more warm affection than even their own parents could. Feeling extremely grateful to the President for his favours, the seamen, who had become as hard as granite battling against the heavy seas all their lives, shed spontaneous tears.

On his way back from a farming village and a fishing village which he had visited at dawn when cold dew was on the ground, the President met several school pupils and asked them what were their feelings upon receiving new school uniforms. On another occasion he visited a family who had moved to a newly-built block of flats and was told by the grandmother of the family that she liked the under-floor heating. Later on, the President, saying that everything

the people liked was good, saw to it that under-floor heating was spread across the country. Whenever he visits factories, he takes the workers by their greasy hands and praises them more than they deserve, saying that they are priceless assets who support our country. Sometimes he spends even his birthdays and New Year's days with workers, saying that he has visited them because he wants to see them.

The President is the father of the family—the whole country. Therefore, in setting out all lines and policies, he takes into consideration the interests of the people, and every step he takes is associated with his love for the people.

Because they hold such a great President in high esteem, our people think of him both at happy and at difficult times and regard his instructions as the sustenance of their lives and struggle, and as their creed in life.

In the difficult days immediately after the war when the whole country was ashes, the President set the wise policy of giving priority to the development of heavy industry while developing light industry and agriculture simultaneously to ensure the lasting prosperity of the country. However, anti-Party, counter-revolutionary factionalists opposed the new line of economic construction, asking how machines could give us food.

Around this time an old woman living in Taesong-ri told the President, who had stopped by her village: "Premier, you seem to have become very thin. Don't worry too much. Although the factionalists speak ill of the standard of living of the people, it's fine because all of us are now getting along well.... Don't worry. We support you, Premier." And during the war, when the ravages of the enemy's bombing were terrible, Sin Po Hyang, a worker at the Ragwon Machine Factory (the present Ragwon Machine Complex) told the President not to worry about postwar rehabilitation and construction. In the difficult days immediately after the war the President told the workers of the Kangson Steel Plant that things would improve in the country if only we had 10,000 tons more rolled steel. He said to them, "I trust you and you believe in me. Let us rely on one another and break through the difficulties." Determined to return the great trust of the President in them, the workers of this

plant produced 120,000 tons of steel from their blooming mill which had a rated capacity of 60,000 tons, and so went to the forefront of the Chollima Movement. This commendable deed moves people in their hearts.

Reciprocity of Tears

A classic novel from our country, *A Tale of Sim Chong,* describes a blind man with the surname Sim shedding bitter tears over the loss of his daughter Sim Chong who had sold herself because the blind man was unable to offer 300 *sok* of rice to Buddha. And a legend has it that the deep pond called "Wonso" (The Pool of Grudges—Tr.) in Ryongyon County, South Hwanghae Province, was formed of the tears shed by the peasants there, who were cruelly exploited by feudal bureaucrats.

Romeo and Juliet by Shakespeare describes the tragic tears brought about by the love between a young man and a young woman.

However, people shed tears not only when they are sorrowful and harbour a grudge but also when they are delighted and deeply moved.

During the period of Koguryo, there lived in this country a woman with the nickname of Rokjok Buin (a woman with feet resembling a deer's feet—Tr.). During a battle against foreign invaders she unexpectedly met on the battlefield her two sons from whom she had been separated more than 20 years before. The woman was delighted beyond measure to see her two sons, who had become gallant generals. The brothers greeted their mother by crossing their hands and making a deep bow. The joy of the woman and her sons was indescribably great. Holding hands, the three shed so many tears that it is said that the name River Hapjang (Hand-holding River—Tr.) was given then to the river which flows at the foot of Mt. Taesong.

In all countries and in all ages there are many stories about tears, be they legends or historical tales, novels or films. In olden times, there were many stories of tears forming a river or a pond, be

they about the love and faithfulness between parents and children, about the love between a man and a woman or about the tragedies caused by social evils.

However, most of these tears were caused by relations between individuals, by the impulse of personal feelings in human life.

Human history has never known the story of reciprocal tears between the leader of a country and all its people.

However, when I started to visit my fatherland while residing abroad, I was able with deep emotion to witness such a rare fact, the reciprocity of tears between President Kim Il Sung and the people in my homeland.

The President grieves most of all over the unexpected death of people who have worked faithfully with complete devotion for the prosperity of the country and the nation. Among them were people who had been in important positions of Party and Government near the President as well as simple, ordinary working people who had shared warm feelings, like bosom friends, with him during his field guidance.

I was deeply moved to see, in a documentary, how much the President grieved over the death of former Vice-Premier Chong Jun Taek, an old intellectual who had studied during Japanese rule. At the news that Vice-Premier Chong Jun Taek had unexpectedly died of illness the President grieved more than anyone else and was the first to go to the place where the coffin of the deceased lay, in order to express his condolences. The President was sad as he entered the place where the coffin was placed and where the strains of a dirge could be heard, and tears came to his eyes the instant he saw, from a distance, the deceased. He came to a halt after taking only a few steps. When he reached the coffin he tried to repress his grief, holding his hands in front of him, but his effort failed. Tears streamed unchecked down his cheeks. He looked down at the deceased, wiping away tears with his handkerchief repeatedly until finally he sobbed, covering his face with his hands. His were the tears of a great man, different from those of ordinary people both in their character and in their calibre.

A short time later, as the President was fixing a gold-star medal on the chest of the deceased, torrential tears streamed down from

the corners of his eyes. Seeing this the family of the deceased and the mourners, too, sobbed.

The President sheds bitter tears at the thought of his dead soldiers. Among them are not only late Vice-Premier Chong Jun Taek but also Kang Yong Chang, who held great responsibility as the President of the Academy of Sciences, and Labour Hero Rim Gun Sang, who was an ordinary rural worker from South Pyongan Province. Among them are many other people, such as Twice Labour Hero Kim Hak Sun, the former captain of the ship *Ryongaksan* who was called the "Hero of the East Sea", Choe Song Se who died while working with devotion for the development of the country's power industry, and Li Chan who was a poet.

The eyes of the President fill with tears not only when he meets people from south Korea and overseas Korean compatriots and their children who have been living away from their fatherland for a long time, but also when he sees the people experiencing the slightest discomfort or problem. He grieved when he met war orphans in the flames of the war and when he saw the ripped shoes of a young pupil whom he met on the way to give field guidance in the provinces in the difficult days immediately after the war, just as their own parents would have grieved if they had failed to provide their children with everything so that they would have no cause to envy anyone else.

Therefore, when the people are in an excess of happiness, the President sheds more tears of joy than ever. So far as I remember, the following happened on the 70th birthday of the President. On that occasion the President not only gave expensive gifts to every family across the country but also presented all the pupils and students with uniforms and all their school equipment. Then he personally visited a senior middle school in a province to see whether the new school uniforms fitted the pupils there. He had a photograph taken with the children, who were crying and laughing with joy, and also gave the pupils pictures which he himself had taken. That day the President was delighted beyond measure, so shed tears. The President regards everything the people like to be good and feels most happy when the people are delighted. That is why on that day when the people and children throughout the country cried and laughed in an excess of happiness, our President,

too, could not help weeping.

Whenever the President weeps our people shed tears. The tears of the President are, in effect, the tears of the people and the tears of the people are actually the tears of the President. Whenever people take part in celebrations and parade through the wide square, they look up at the President standing on the rostrum and shout hurrah at the tops of their voices, shedding tears of excitement, joy and happiness. Then the eyes of the President fill with tears.

Tears are the symbol of people's emotions and conscience. Tears express the reason and deep feelings of people, as well as their conscience.

The tears which people shed as they look up at the President are the tears which express their gratitude for and deep emotions over the great favours shown them by the President. They are also tears which mirror their trust in the President and their happiness in entrusting their destiny entirely to him, as well as tears which express their reverence and support for the President.

Therefore, the tears which are shared by the President and the people are different from those which are evident in ordinary social conditions. They are the sublimation and crystallization of the highest degree of faithfulness.

I am confident that herein lies the highest degree of human ethics that can be seen only in our era, in our fatherland.

Never before has there been such a time when our nation shed tears in an excess of infinite emotion and happiness, looking up to a great leader, as they are doing now. The tears shed by our fellow countrymen in the past were only tears of blood shed under the oppression of feudal rulers and tears of suffering shed while being trampled down by foreign forces. On the disgraceful day in 1905 when even the diplomatic rights of our country were taken away from us by the Japanese imperialists, our people cried, beating the ground with their fists. And when patriot Li Jun who, in the cause of the restoration of our national rights, went to the "International Peace Conference" held in the Hague and spilt his red blood by disemboweling himself, our fellow countrymen shed silent tears once again. However, our nation had no choice but to grope in the dark night of a ruined country because they had neither a man who

could give them proper guidance nor their own strength. Heaps of the corpses of the men of the volunteers forces who, because of their hatred of the enemy, had risen up in the struggle in all parts of the country against the enemy, were buried in fields and on mountains, and the people's wailing of "Korea!" reverberated throughout the desolate land.

Our people, who shed many tears of blood over their ruined country, are now shedding such tears as can only be shed by an independent and creative people who have honour and happiness in holding a prominent leader in high esteem and are determined to return the favours shown them by their leader. So, what else is our country but a new world for human beings! From olden times it has been said that heroes and great men do not shed tears. However, our President sheds many tears. These tears are noble tears which can be shed only by the President, the greatest man of all great people and the most holy man of all holy people, who was born as the son of the people and is devoting his whole life for the good of the people. And the many tears our people shed express their happiness today in holding the President in high esteem and their surging emotions at the thought of a still better future.

Held in the embrace of my fatherland, I also shed tears, although I do not know since when. Can there be happiness which is more heartwarming than this.

From olden times many speculators and writers have spoken of happiness. However, all the happiness described by them cannot be compared to the degree of happiness enjoyed by us.

The more I think of the great favours shown by the President for the people, the more I am moved.

"Yes"

Following the recent election of deputies to the Supreme People's Assembly I visited Ragwon, partly to meet the electorate of the Ryongsang Constituency, Sinuiju, North Pyongan Province, who had elected me a deputy.

I shall never forget what a young woman teacher told me in a

clear voice on that occasion.

While talking to me she said:

"Sir, please do a lot of work for the reunification of the fatherland....

"We do all that the fatherly leader instructs us to do. Our people respond to the instructions of the leader with the single word, 'yes'. With this attitude we do everything he tells us to do with no conditions attached."

What she told me held a deep meaning for me.

It can be said that "yes" is a word which is in common use among military men as a reply to the orders of their superior officers. Even in the cause of the countries in the communist sphere, and the Western world in particular where I have visited some countries, people consider that the word "yes", signifying unconditionality, is understood only in military circles as a sign of obeying orders.

With regard to the word "yes" to which the woman teacher had referred, I could not but think of many things for a long time. I wondered how she could say so gallantly and without the slightest affectation or hesitation that the one word "yes" meant everything.

She is a young teacher at a small secondary school in the provinces. However, she undoubtedly represented the will of all the people, who are full of confidence.

Through this I could perceive an important factor which can be said to be a socio-philosophical matter.

It is the absolute trust of the people in the instructions of the President.

The will of the President, his teachings, are the yardstick by which the thoughts and actions of all the people in this country are measured, as well as the greatest worth of their life. No matter who says what, our people believe that the teachings of the President are the only correct ones and that their victory, honour and happiness are promised in them; they also think that they should carry out any task, however difficult it is, if this is the wish of the President, and they are confident that they can do it. This belief is the rock-firm and absolute creed which our people have always adhered to in holding the President in high esteem.

The ethics of life and the principles of people's voluntary action based on this creed are expressed precisely in the brief and simple word "yes"; any assignment accepted with "yes" is implemented without fail.

The mass heroism which is displayed in all parts of this country, as broadcast on television and reported through the press, is sufficient to prove this.

The orders and instructions of the President always express the will and desire of the popular masses. Therefore, all the people rise up in one body and put their shoulders to the wheel to implement the orders and instructions of the President, whatever the adversity.

This can be said of the construction of the sports village in Kwangbok Street, which is frequently broadcast on the television. This project is being undertaken mainly by soldiers, but all the people take an interest in and render support to this project. Long lines of waggons and lorries make their way to the construction site carrying materials from every province, city and county. An old woman from one village has raised several pigs and sent them to the construction site, and some women in a mountain village have sent the roots of broad bellflowers, wild grapes and wild rocamboles, to the delight of the builders. Also, several members of the Children's Union, members of an art circle, and pupils from one school in far-off Chagang Province have used their school holidays to visit the construction site and encourage the builders. Whenever I see or hear of these facts, I think of the young woman teacher in Ragwon.

All the people share one mind and one will. The response "yes" has gripped the heart of everyone.

The key to all our splendid successes which amaze the world lies precisely in the unanimous will of our people which is implied by the word "yes"; here also lies their dignity, which no one dare flout.

I have visited many countries and met many high-ranking politicians and leaders.

However, nowhere could I find such unity between the leader and the people as is seen in our country. In particular, in such a country as the United States everyone thinks and acts in his or her own way. They do not care what their President has said and do not bother to find out. Nor do they care who becomes their President.

This is because there the relations between the President and the popular masses are estranged. For this reason the politics of that country is inevitably forcible politics relying on the power of authority. Accordingly, politics there cannot be free from constitutional weakness.

The Prayer of an Old Pastor

The story of the prayer which the Rev. Kim Song Rak offered here in his homeland is known to the world.

However, I think that, if one takes into consideration how it happened that an old Christian pastor residing in a distant foreign country offered a prayer in his homeland, and for what he prayed, one should not confine oneself to a couple of stories about it.

In June 1981, at a time when there was a boom in visits to the Republic by overseas Korean compatriots, the Rev. Kim Song Rak, who was working in the United States as President of the "Association for the Promotion of National Reunification", started out on his visit to the Republic.

The Rev. Kim Song Rak received religious education in his early years. He settled in the United States in 1936; he is a faithful Christian who is widely known in religious and political circles in the US. There might have been various motives for his resolute decision to visit the Republic. However, the decisive motive was the fact that he received from the Republic a letter proposing a gathering to discuss the reunification question with an open mind, in view of the new proposal to found the Democratic Confederal Republic of Koryo which had been presented by President Kim Il Sung at the Sixth Congress of the Workers' Party of Korea.

After his arrival in Pyongyang the Rev. Kim Song Rak was inspecting with feelings of great excitement the signal progress made by the Republic. One day, two days after the President had summoned me personally, he met the pastor, too.

That day, after he had the honour of seeing the President,

the Rev. Kim Song Rak told me the following, with deep emotion.

In his talk with the pastor the President called him a patriot, speaking highly of the fact that, in spite of his old age, the pastor had come to visit his fatherland for the sake of the country's reunification. Then, explaining in detail the course taken by the Republic, the President said that we had been able to develop our country to its present state because we had overcome flunkeyism and established Juche. He emphasized that in order to reunify the country, all the people in north and south Korea should first have independent thinking and achieve the withdrawal of US troops by firmly uniting their efforts. He said that our nation would not be permanently divided however hard the Americans tried to divide it, because ours was a homogeneous nation which, being of one and the same blood, has been living on one and the same territory for thousands of years.

The President said that we intended to reunify the country peacefully by establishing the Democratic Confederal Republic of Koryo through the amalgamation of the north and south of Korea. He went on to this effect: When it has been reunified, Korea will not become a satellite of any other country and will be a completely neutral, independent and sovereign country outside any bloc. Furthermore, even when the country has been reunified, we will not force the socialist system on south Korea, will not confiscate the property of the capitalists in south Korea and will not touch the capital invested by other countries there. He also said that the problem might arise of who would be the head of the united government, and made clear that this post could be held alternately by the north and the south.

The Rev. Kim Song Rak said he was struck with complete admiration for what the President had said. He expressed to the President his intention to support the reunification of the country. Deeply moved by the benevolence, great magnanimity and perfectly logical words of the President, his life-long anti-communist attitude and misunderstanding thawed and disappeared.

The old pastor was very grateful and obliged to the President. He felt guilty because in the past, having failed to abandon his anti-

communist attitude, he had thought of solving the reunification question by depending on the United States.

In spite of this, the President valued his repentance for his past, allowed him to start with a clean slate without taking issue with his sullied record, and called him a patriot, an appellation which he did not deserve. So the pastor inadvertently lowered his head, deeply moved by the magnanimity of the President.

The feelings of the Rev. Kim Song Rak were stimulated during the luncheon which the President arranged for him after receiving him. Before those who were present at the luncheon had taken up their spoons and chopsticks, the President said to the pastor with a broad smile on his face, "Sir, you should say grace first, shouldn't you? Please offer a prayer."

This was a great surprise for the pastor. The fact that he was sharing a table with the President was itself something he did not deserve and the highest honour for him. Moreover, he had already sworn within himself to refrain from saying grace, although this would mean going against his duty as a believer, a duty which he had fulfilled throughout his 80-year long life, for the President, an unbeliever, was near him at the luncheon.

However, now that the President had advised him to do so, he stood up full of emotion and gratitude to the President. He looked at the President for a while. The look of the President was noble and venerable. In his smiling face the pastor could see infinitely great magnanimity and his eyes were so bright that they seemed to penetrate everything in the world. That moment the pastor was carried away by noble feelings of respect which he had never felt before in his life.

After a while a prayer came out of his mouth. In his prayer the pastor referred to the fact that in this country the complete change of today had been achieved and an earthly paradise for all the people built because the great President had led the people correctly. Then he wholeheartedly prayed for the continued prosperity of the country and for the good health and long life of the President.

The new, striking emotion the Rev. Kim Song Rak felt as a

human being and as a member of the nation was so great and valuable that it was more precious than anything in the world.

Therefore, in the interview he gave to pressmen at Pyongyang airport prior to his departure, after completing the itinerary of his visit to his fatherland, he expressed his feelings as follows:

"...I have thought over what is the key to the miraculous development made in this country. I think that it is due to the benevolence of the great leader that the amazing reality of today has been brought about in this land, although the nation and the territory are the same as before. President Kim Il Sung is a great man who has come down from heaven. As the Japanese said, he seems to display the protean tactics of shortening distances....

"From olden times it has been said that a leader should have 'intelligence, benevolence and courage'. The President is a great man who has all of these qualities.... All the evil propaganda about the northern half of Korea I have heard in the United States is a lie. Here in my fatherland I have seen the reality with my own eyes and accepted it as my faith."

The Rev. Kim Song Rak, who returned to the United States with a new impression of the north of Korea, told his wife everything he had seen and felt in this part of the country. However, his wife, who visited her fatherland later in company with the pastor and witnessed the virtues of the President and the reality of the north, said that what her husband had told her was less than one tenth of the reality.

The story about the warm affection and solicitude shown by the President for the pastor on the occasion of his visit to his fatherland and the wonderful reality of the northern half of the country greatly excited the Korean compatriots who had been living in harsh alien lands for scores of years. This is because they had discovered the embrace of a father who, whenever they came to see him, would hold them warmly, irrespective of their past, as well as the embrace of their fatherland in which they could be held and could reveal their mental anguish.

So, the number of overseas Korean compatriots visiting the

Republic increased still further and believers said that the Republic was the earthly paradise to which they aspired, the ideal world for which they had longed.

12. THE LIGHT OF JUCHE

The Light of the Times

Tagore, a renowned Indian poet who was known as a poetic genius, composed the following poem when our nation was languishing under the Japanese imperialists as their colony:

Korea, that was one of the lights
Way back in the golden age of Asia
You will be a bright light in the East
On the day that light is lit again.

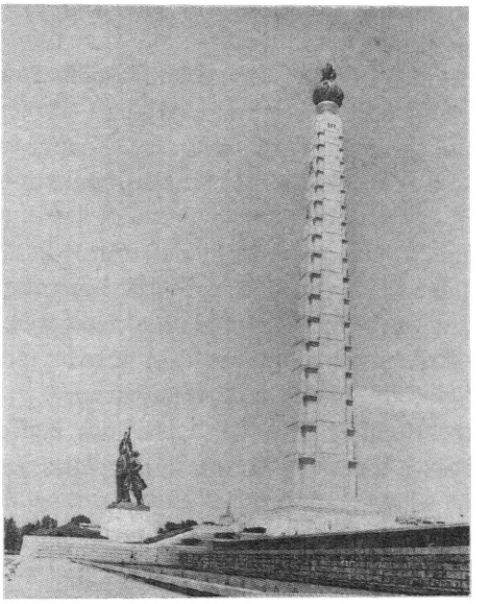
As I read Tagore's poem from time to time I think that he was not only a poetic genius but also a prophet.

This glorious light is associated with the esteemed name of President Kim Il Sung, a great philosopher of the century, a great statesman as well as a great educator and an outstanding military strategist.

When I was living abroad, I received a particularly strong shock from the word "Juche". The word "Juche", which has become a common term throughout the world, implies, in effect, Korea, the birthplace of the Juche idea; it also expresses people's respect and admiration for President Kim Il Sung who created the Juche idea.

There is a saying that the power of truth is that it runs without feet and flies without wings.

A short time ago, in the course of a talk I had with an official engaged in the study of the Juche idea, I heard from him about something significant that Yasui Kaoru, a Japanese professor and doctor, had said during his visit to our country. Referring to the time when he accepted the Juche idea as his unwavering faith, Yasui



The Tower of the Juche Idea

Kaoru, late President of the Japan-Korea Solidarity Committee of Social Scientists and former managing director of the International Institute of the Juche Idea, said:

"Fifty years has passed since I accepted Marxism-Leninism in my youth.... During this period I have always felt vexed in my study of this doctrine. It was only when I understood the undivided system of idea, theory and method with the immortal Juche idea of President Kim Il Sung as its essence that my vexation was relieved. This is because this system provided me, in encyclopedic width, depth and richness, with clear answers to problems about which I had been thinking deeply."

What Prof. and Dr. T.V. Mukherjee, chief of the Asian Institute of the Juche Idea and deputy managing director of the International Institute of the Juche Idea, said, as a guide at the Tower of the Juche Idea told me, also left a deep impression on me. This is what Prof. Mukherjee said:

"We are fully aware that President Kim Il Sung is truly a great and wise man born of the East. The sun rises in the east and illuminates the whole globe.

"The Juche idea created by President Kim Il Sung rose in the East and is driving darkness out of every part of the world."

I think that these short comments prove the greatness of the Juche idea as well as the high speed of the dissemination of this idea, and its vitality.

I believe that from olden times human history has known many trends of thought which have been regarded as progressive ideas and many instances of their dissemination. However, I think that the study and dissemination of these ideas have been conducted by only a few advanced thinkers and campaigners.

For its truth and vitality, the Juche idea conceived by the President has, since becoming known to the world, been shedding light across the whole globe.

The miraculous speed of the dissemination of the Juche idea is unprecedented in the human history of thinking.

Many foreigners have written about the signal dissemination of this idea in a number of publications. I would like to summarize a few examples.

In 1969 the teachers and pupils at a higher normal school in Mali formed a Study Group of the Works of Comrade Kim Il Sung on the occasion of the birthday of the President. With this as a starting point, many Juche idea study groups have been formed in many countries in all the continents and regions of the world; they are formed in a systematic way on an international scale.

As an international organization, the International Institute of the Juche Idea was set up in Tokyo, Japan, in April 1978. So far as regional organizations are concerned, there are the Asian Institute of the Juche Idea, the African Committee for the Study of the Juche Idea, the Latin-American Institute of the Juche Idea and the European Institute of the Juche Idea.

Furthermore, national organizations for the study of the Juche idea have been formed in many countries such as Bangladesh, Zimbabwe, Guinea, Tanzania, Sierra Leone, Portugal, Guyana, Madagascar, Japan and India, and various study groups have been

formed under them so that a well-organized system has been established.

What is particularly impressive is that the Juche idea is being spread and disseminated rapidly in Japan, which ruled our nation in the past. In Japan there are such national organizations as the Society of Independence, the Society of Japanese Teachers for the Study of the Juche Idea and the Japan-Korea Solidarity Committee of Social Scientists, which have under them nearly 500 Juche idea study groups.

Special mention should also be made of the fact that the number of adherents of the Juche idea is increasing in India, the birthplace of Buddhism where such prominent figures as Gandhi and Nehru have been born. In India the Juche idea is being spread widely in the National Congress Party, the party in power, and in other political, public and academic circles, as well as at major universities, thus dominating the thinking of this country.

What is more surprising is the fact that organizations for the study of the Juche idea have been formed and that the number of believers in the Juche idea is increasing with the passage of time in Central Europe, which has for a long time regarded itself as the greatest region in the world.

Authoritative scientists at renowned French universities, such as Universities of Paris Nos. 1 and 8, adhere to the Juche idea and even visit our Republic to learn more about the Juche idea. It is said that in August 1986 the University of Paris No. 8 invited Korean professors to deliver lectures on the Juche idea for a month to the lecturers and researchers of the political and pedagogical departments.

What is noteworthy in the study and dissemination of the Juche idea is that every year many forums on this idea are conducted with great enthusiasm by study groups, as well as on national, regional and international scales.

A Middle Eastern forum on the Juche idea was held in Beirut, the capital of Lebanon, in December 1971. Following this, regional forums on the Juche idea were held in many countries such as Sierra Leone, Somalia, Togo, Peru, Costa Rica, Honduras, Panama, Nigeria, Malta, and Bangladesh. In particular, international forums

on the Juche idea have been held on four occasions, including the one held in Madagascar in 1976. Out of the 262 delegations that took part in these forums, 140 were Party and government delegations.

Watching the touching scenes at international forums on the Juche idea through telecasts on many occasions, I was indescribably impressed. Most international meetings are regarded as diplomatic in character. Divergences of opinion on those problems which have been brought up for discussion are inevitable and those who take part in these meetings haggle in an effort to satisfy their own interests. All that is done at an academic conference is that everyone takes the floor to present the results of his study.

However, all forums on the Juche idea praise this idea and prove and emphasize its truth and vitality with enthusiasm. In particular, I was moved to tears whenever delegates from various parts and countries of the world who have different colours and use different languages, raised their voice in enthusiastic support and hearty admiration for the President, the author of the Juche idea.

Such international conferences are unprecedented.

In 1986 an international forum on the Juche idea was held in Vienna, the capital of Austria, with the participation of 108 delegations and delegates from over 70 countries and four international organizations. In the same year 25 national forums and 34 joint forums of study groups, as well as more than ten university forums, were held in 57 countries such as Japan, Mali, Ghana, Sierra Leone, Guyana, Venezuela, Portugal and Denmark, and as many as 7,250 study group forums were conducted.

An important aspect of the activities of the organizations for the study of the Juche idea and the adherents of this idea is the dissemination of the Juche idea through the works of the President and various other publications.

The works of the President are translated and published in over 50 national languages. When we take into consideration the fact that not many countries use their own national language as the state language, it will not be an exaggeration even if we say that the works of the President are translated and published virtually in all the languages of the world.

In many countries many specialized press organs such as the Publishing Committee of Comrade Kim Il Sung's Works, the Translation Committee of Comrade Kim Il Sung's Works, the Editorial Board for the Publication of Comrade Kim Il Sung's Works and the Publishing and Printing House of Comrade Kim Il Sung's Works have been formed and publish and distribute the works of the President in vast quantities either in book form or in the form of collections.

Several thousand different publications had carried the works of the President throughout the world as of 1980; their circulation exceeded 2,500,000,000. In 1986 alone 339,000,000 copies of the works of the President were published in more than 70 countries.

The publication and dissemination of so many copies on advanced thinking are unprecedented. I think that it is still more difficult to find precedents for the publication and propagation of such a vast volume of works on an advanced idea in the lifetime of their author.

All these facts show that the Juche idea created by President Kim Il Sung grips the hearts of all progressive people as the light of the times because of its great attraction and influence, and that the number of the adherents of this idea is increasing with the passage of time.

Today the Juche idea is, thanks to its adherents, extending the bounds of its dissemination.

A few years ago Cuban Prime Minister Fidel Castro visited our Republic, an event which caused a great sensation throughout the world. In his speech at the mass rally held to welcome him, he asserted that he would be a propagandist of the Juche idea. I will never forget this.

My heart is full of pride in living in the homeland of Juche.

The Rudder of a New Life

The true worth of all scientific theories is proved and confirmed through experiment and practice.

I think that the same is true of advanced ideas.

The Juche idea created by President Kim Il Sung is an immutable truth the vitality of which has been confirmed through the practice of mankind today.

"The popular masses, who were regarded in the past as the object of history, have, thanks to the Juche idea, become aware of being the masters of the world and of their own destiny and acquired a firm belief in their own strength, having been freed from every manner of servility; they have now entered a new era in which they are engaged in vigorous activities to build a new, independent and creative life."

This is a passage from the letter which those attending the Indian National Forum on the Role of Man in the Building of a New Society addressed to President Kim Il Sung on May 1, 1988.

Much could be said with regard to this. However, I should like to refer only to some facts about which I know.

Above all else, I must say that the Juche idea is the banner of struggle encouraging the people who are fighting for national liberation.

Mugabe, President of Zimbabwe, is said to have taken pride in the fact that his people were able to emerge victorious from their protracted national liberation struggle because they had waged it guided by the instructions of President Kim Il Sung and by the Juche idea.

Furthermore, the Sandinist National Liberation Front of Nicaragua also found the path for their national liberation struggle, and the key to its victory, in the Juche idea, formed a united front comprising all the democratic forces and national independent forces, and thus overthrew the pro-US dictatorial regime and emerged victorious from the struggle.

Also, Palestinian fighters for the liberation of their country draw up plans for their struggle by studying the works of the President, even during breaks between fierce battles.

The following is a passage from a letter addressed to the President by fighters for the liberation of Palestine when they were leaving for battle:

"Respected Comrade Kim Il Sung, we are leaving for a grim battle to liberate our fatherland.

"We are leaving to conduct a just struggle with our bayonets above our heads and bearing your Juche idea in our minds, regarding your great revolutionary strategy as our beacon. Your revolutionary idea, the Juche idea, is a more powerful weapon than bullets."

This is truly moving.

The President of Madagascar has said that the organizations formed in his country to study the Juche idea are the "crucibles of ideological training for the Vanguard of the Malagasy Revolution" and emphasized, "If we are to introduce the Juche idea into Madagascar, we must study the Juche idea and the Charter of the Malagasy Socialist Revolution simultaneously".

Mugabe has, since the independence of his country, regarded the study and dissemination of the Juche idea as an important task for the implementation of the policies of his Party. Recently he has strengthened the National Committee of Zimbabwe for the Study of the Juche Idea with high-ranking Party officials and others who are playing a major role in the implementation of Party policy.

In Guinea the Guinean Committee for the Study of the Juche Idea was formed in the presidential palace in June 1986. The chairman of this organization said that the philosophical principles of the Juche idea constituted the ideological basis of the action programme of the Guinean Government which has been drawn up by the Military Committee of National Redressment of Guinea, and is supported by the Guinean people themselves.

Somalia and Gambia regard *Isgawa Ugapso* and *Te-sito* respectively (Both mean self-reliance) as the guiding idea in building a state. Rajiv Gandhi, now Prime Minister of India, before becoming Prime Minister, took part in the Asian Forum on the Juche Idea and warmly congratulated the forum on its success. Now, whenever international forums on the Juche idea are held, he either sends a congratulatory message or sends high-ranking people, such as the General Secretary of the Party or Ministers, to attend them.

These examples are only a part to illustrate the trend of the present times. What is important is the swift current of the times underlying these events.

The present era is a new historical era, the era of independence. The US and other imperialist and colonialist forces have turned back the clock, and the third world and the newly emerging forces which constitute the newly independent and developing countries have emerged as a powerful motive force for historical progress.

When I was living in the United States, an American with whom I was acquainted said to me on one occasion: "Our United States has become a lame duck even in the United Nations because of your respected north Korea." Although he said this jokingly, it was significant.

As a matter of fact, the "voting machine", with which the United States had ruled the roost in the United Nations, was no longer obedient. When we take into consideration the fact that this change has taken place in some ten years, we can see that this change is in proportion to the expansion of the influence of the Juche idea.

Needless to say, south Korean society cannot be an exception to this trend of the times.

It is not only fortunate but also gratifying that the Juche idea has spread widely and been grasped as the guiding idea of life and struggle even in such a bloody society as south Korea that is under the occupation of US troops, where military fascist dictatorship is rampant.

I vividly remember the "Incident of the Revolutionary Party for Reunification" which happened when Pak Jung Hi held the reins of power. The background to this incident is this. Kim Jong Tae, Choe Yong Do and other patriots formed the "Revolutionary Party for Reunification" guided by the Juche idea of the President, and launched an anti-US, anti-fascist struggle for national reunification. The Pak Jung Hi clique harshly suppressed this organization, indiscriminately accusing it of being a "Red organization". I am ashamed to say that at that time I believed this accusation to be true.

However, what prodigious progress has been made since then! Up until only a few years ago people in south Korea were trussed up if they uttered a word against the US and the southern half of the country was known as the only area of political stagnation on the globe, an area where people did not oppose the United States. However, in the southern half of Korea a cyclone of anti-US

independence is now whirling and spreading wider and with greater force with the passage of time.

The unprecedented mass resistance movement which has swept across the whole of south Korea in recent years is focussing the attention of the world. This is particularly because valiant young people and students who are in the forefront of this movement are adhering to the Juche stand and upholding the banner of national liberation and national independence, shouting, "The United States is not our friend", "North Korea is not our enemy" and "Yankees, go home!"

I think that these patriotic slogans put up by the young people and students in south Korea reflect the long-cherished desire and demand of all the popular masses in that part of the country.

Therefore, their struggle for the right to existence and for democracy will inevitably result in independence from the US.

I am sure that this shows that the mass resistance of the south Korean people is being conducted with independence from the US as its axis and that it will inevitably spread more widely and grow more intense.

Along with this, I would like to stress the fact that despite the fascist atrocities of the south Korean authorities, who take leaders of the student movement and patriots to police stations and into custody, their struggle is continually gaining momentum. I consider that this shows that a large number of hard core elements are developing in the ranks of the movement and that the trend of independence from the US is developing within the overall movement.

According to foreign news media, there is an increasing trend among the south Korean young people and students to read the works of the President avidly and study and disseminate the Juche idea. This is natural.

According to a recent report from Seoul, students expelled from Seoul University and many other young people have, since a short time ago, begun studying with great enthusiasm so as to awaken themselves and been avidly reading the book entitled *The Juche Idea of President Kim Il Sung* and other books in their rooms and in the fortress on Mt. Namhan. The report also says that those

who are enrolled in the "political school" set up at Koryo University, centring on the "society of those young people and students who have been placed under restraint", organized a lecture on the Juche idea of the President in the lecture room of the university in broad daylight and made a resolve to act in accordance with the Juche idea. The report points out that such activities by people to awaken themselves have extended beyond the limits of young people and students and are being conducted in every sphere of society such as labour circles, religious circles, educational circles, publishing circles and art and literary circles.

I should say that all these facts are sufficient to show that the Juche idea advanced by the President is illuminating a new era of history as the light driving away the darkness of history in all continents and parts of the world, and as the banner of victory and glory.

The Tower of the Juche Idea Seen in All Parts of the World

The Tower of the Juche Idea rises imposingly on the bank of the beautiful River Taedong.

In the morning the Tower of the Juche Idea seems to push up the deep red sun in the east and in the evening it seems to raise the round moon.

The Tower of the Juche Idea, which was unveiled on the 70th birthday of the President, is now emitting its brilliant rays as a milestone in the new historical age, the age of independence.

I had the honour of being present at the unveiling ceremony of the Tower of the Juche Idea. This tower is the greatest monumental stone tower in the world both in its scale and in its significance and architectural and artistic features.

The Tower of the Juche Idea is 170 metres high.

This tower is 60 metres higher than the Obelisk of Jose Marti in Cuba, which had previously been regarded as the tallest of all stone towers in the world. On its own, the beacon on the top of the tower is 20 metres high.

At night this beacon is alight and shines brightly all over the world, like a fire.

In the middle of the River Taedong, on both sides of the Tower of the Juche Idea, there are two large fountains which spout water up to 150 metres. When these fountains are playing, rainbow colours appear amid the silvery spray of the water, presenting a spectacular sight that harmonizes with the tower.

The Tower of the Juche Idea is built of top-quality granite which will not be discoloured even after a very long time.

The niche in the side of the tower is decorated gorgeously with various kinds of quality stones, such as marble of speckled designs resembling rainbow rays, marble closely set with gems and jade of rare colours, all of which were sent from all parts of the five continents.

In the spacious grounds around the Tower of the Juche Idea there are group sculptures and buildings forming a harmony. And the park is beautiful with rare trees and flowers.

The Tower of the Juche Idea is a source of pride not only in its matchless height and scale, but also in its unique architectural style and its incomparably fine artistic representation.

This tower is more sublime because of the moving stories associated with its construction.

Moving is the story associated with the 25,550 blocks of white granite, a figure amounting to the number of the days in the 70 years of the President's life, which symbolize the pains he has taken during all those days. Furthermore, indescribably touching stories are also associated with the marble decorating the niche of the tower and with the flowers that have been planted in the surrounding gardens. From time to time I recall what I was told by a guide at the Tower of the Juche Idea.

The President of Benin sent, through a Party delegation he had formed especially for the purpose, marble which, through his deep concern, had been quarried and polished. And the Maltese Minister of Agriculture, in the name of all the farmers in his country, sent 14 varieties of rare trees and flowers; among them is a eucalyptus growing up to a height of 100 metres, and a laurel tree.

Pakistani organizations for the study of the Juche idea sent

over 30 pieces of elaborately polished rare gemstones which are used in making luxury jewellery such as rings, earrings and necklaces. An Indonesian reporter sent a piece of marble on which he had with great care engraved Kimilsungia. Italian adherents of the Juche idea sent pieces of stone the like of which had been used in building the Spartacus Stadium erected in the period of ancient Rome and preserved to this day.

Particularly moving is the story associated with the rare marble with the pattern of rainbow rays which was sent by the members of the Peruvian Study Centre of the Works of President Kim Il Sung. The members of this centre had held repeated discussions on how they could discover high-quality stone to send to Pyongyang for the President. Eventually they learned that the marble of special design which was said to have been used centuries before by Indians, the natives of the country, when they decorated luxurious buildings and souvenirs, was to be found only in Peru. However, they did not know exactly where it could be found.

They searched through over 900 history books in libraries and research institutions for more than a month to discover where the marble had been buried. In one record they discovered that the marble was located in the Andes. To get to the mountains, they would have to go through primeval forests untrodden for hundreds of years. Also, nobody knew the exact place where the rare marble was buried.

They wandered for two weeks, crossing high and steep peaks and valleys, before meeting an old man in a small mountain village and learning where the marble was located.

It was on a mountain peak 5,000 metres above sea level and surrounded by clouds. The mountain was steep, grassless and rocky and there were frequent rock slides. It was so dangerous climbing up the high precipice that one had to be resolved to meet one's end while scaling it.

However, they were determined to find the marble, whatever the cost, so that it could be used in supporting the Tower of the Juche Idea. They joined their hands and scaled the mountain singing the immortal *Song of General Kim Il Sung* until finally reaching the top where they could find the stone.

The rare marble, obtained at the cost of such painstaking efforts, reached Korea across mountains and oceans. That is not all. In the park in the area around the Tower of the Juche Idea, an unusually beautiful magnolia blooms every year. This flower was sent by an entrepreneur living in Bangkok, Thailand, who had once visited the Republic and had had the honour of being received by the President and having a souvenir photograph taken with him.

Earlier, this flower had used to bloom and fall unnoticed in the jungle. The entrepreneur had worked with unusual devotion to cultivate the beautiful magnolia and managed to make it flower three times a year, to the joy of people. He sent this flower to Pyongyang.

In addition, the organizations for the study of the Juche idea and individuals from over 80 countries such as Japan, Italy and Portugal sent more than 500 pieces of quality stone of various kinds, designs for the cutting of stone as well as over 100 varieties of rare trees and flowering plants.

The Tower of the Juche Idea, which was thus erected thanks to the unanimous will and devotion of the people throughout the world, is now shining all across the world as the symbol of the age of independence.

13. THE WORLD'S BLESSING

A Grand Celebration by Mankind

Spring is a good season when the whole of creation revives and all sorts of flowers come into full bloom. April 15—the birthday of the President—is the greatest holiday for our nation. Every year grand celebrations are held on this occasion in our country.

I attended the congratulatory functions in honour of the 70th birthday of President Kim Il Sung in Pyongyang a few years ago, and this made a lasting impression on me, an exile. In the celebrations for his 75th birthday, however, I participated as a man living close to him after having been repatriated, and this was a particular honour for me and aroused exceptional emotions in me. The homeland as it greeted this birthday was seething with the loyal ardour of all my fellow countrymen as they expressed their desire to follow him till the end of the Earth.

That day the whole country bathed in a sea of flowers for the celebrations and everybody was wrapped in a festive atmosphere. For this day many delegations and people from countries in the five continents, who differed in their social systems, political views, religious beliefs, nations, languages and colours, flocked to Pyongyang. Every day newspapers and radio and television broadcasts were busy with informing the people of the arrival in Pyongyang of delegations and congratulatory guests from many countries.

From 104 large and small countries in Asia, Europe, Africa and Latin America 238 delegations and delegates visited this country to congratulate the President on his birthday. This fact alone showed clearly that the functions were a grand festival of mankind unprecedented in the world. Among the visitors were the heads of state and government of many countries, such as Angola, Ethiopia,



A Korean art troupe from abroad sings a chorus at the April Spring Friendship Art Festival



A dance by Koreans from abroad

A dance by the dancers of the Pyongyang Art Troupe





Solos by overseas Koreans







A Bangladeshi art troupe



An Irish art troupe

A woman's solo by a singer of the Japan-Korea Music and Art Interchange Society



A Swiss soloist





A Palestinian soloist

A Portuguese soloist



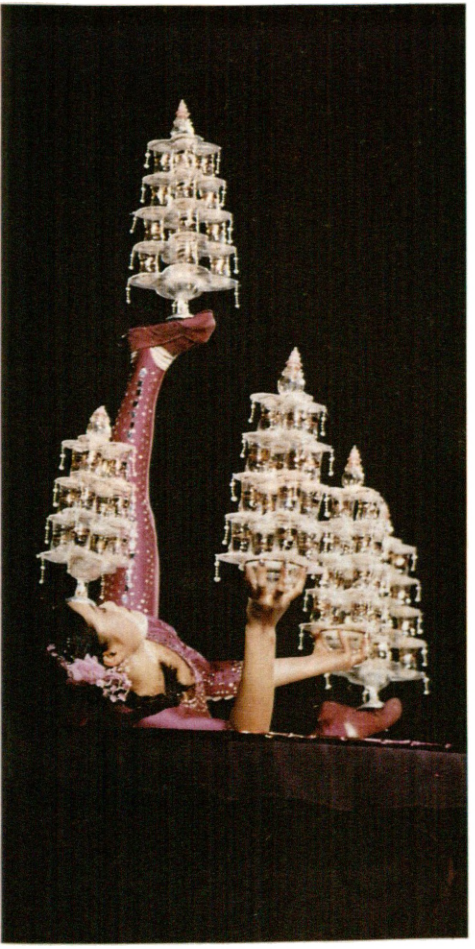
Solos by famous foreign women singers



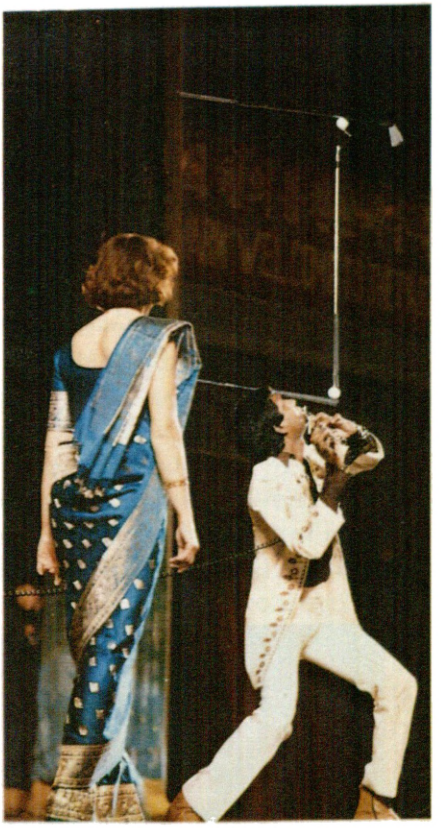








Performance by a Chinese circus

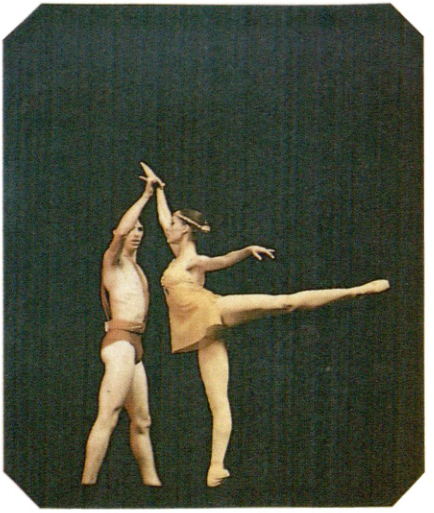


Performance by a circus from Sri Lanka



A Chinese dance

A Cuban ballet





A Bangladeshi dance

Madagascar, Uganda, Guinea, Zambia and Guyana.

In order to congratulate and bring pleasure to the President on his birthday and make him feel at home, Didier Ratsiraka, President of Madagascar, who was paying his fifth visit to Korea, took with him his three daughters who were studying in France, and learned the song *Long Life and Good Health to the Leader* from his interpreter during his stay. While viewing an "April spring friendship art festival" event on the evening of April 17 he wished a long life in good health to the President, singing this song himself with the artists.

As he blessed the President's birthday with feelings of boundless respect and reverence for him, Mengistu Haile Mariam, President of Ethiopia, said, "Whenever I have problems and affairs are not going smoothly I come to Korea to meet Comrade Kim Il Sung and receive his instructions, which inspire and encourage me. So I come to Korea frequently."

In addition to heads of state and government, high-ranking delegations and delegates from more than 50 countries came to Korea on that occasion. Of them 27 countries sent presidential, prime-ministerial or governmental special envoys, 16 countries high-ranking governmental delegations of higher than minister level (or vice-prime minister level) and 14 countries Party political delegations.

Rajiv Gandhi, Prime Minister of India, dispatched a party of special envoys, among them the defence minister, a state minister and 7 other high-ranking officials, against the usual practice of his country, and the President of Peru sent two separate special envoys although no diplomatic relations existed between our two countries. The following is connected with his dispatch of two envoys: At first he formed a delegation headed by a secretary for international affairs as his special envoy, and it arrived in Korea on April 9. Originally this envoy was to leave with a personal letter from Peru's President to President Kim Il Sung, but the draft letter did not satisfy the President of Peru, so he made the party leave with a gift only, having decided to send a congratulatory telegram on April 15. After the party had left, however, he changed his mind and decided that he should send a personal letter of congratulations, not a

telegram, to the respected President and, therefore, made the Chairman of the Science and Technological Commission of the Lower Chamber of the Parliament leave as another special envoy carrying his congratulatory letter.

In the case of France, its President Mitterrand sent a special envoy, although France has no diplomatic relations with our country at the level of ambassador. In addition, adherents of the Juche idea and prominent public figures from many areas of the world, as well as Novichenko from the Soviet Union, the son of Chinese man Zhang Weihua and many other people who had gained the special favour of the President, took part in the celebrations.

Because of his distinguished service to mankind, President Kim Il Sung was given the highest orders and titles of honour by many countries, such as the "Order of Lenin" by the Soviet Union, the "Order of Karl Marx" by the German Democratic Republic, the "Georgi Dimitrov Order" by Bulgaria, the "Crement Godwald Order" by Czechoslovakia, the "Socialist Victory Order" by Romania, the "Large Girdle Merit Order" by Poland, the "Playa Giron Order" by Cuba, the "Sukh Baatar Order" by Mongolia, and the "Gold-Star Order" by Viet Nam. In addition, the World Federation of Trade Unions conferred its gold-star medal, the Venezuelan Parliament its Parliamentary medal and the City of Montrile in France its honorary medal, on him.

At the same time, the Kaidea University in Pakistan and universities of many other countries conferred titles of honorary doctor on him, and Trama City in Greece and San Jorjo a Cremano City in Italy bestowed the title of honorary citizenship on the President.

The heads of party and state from more than 50 countries and other renowned people sent to him precious gifts they had taken great pains to secure.

The Communist Party of China gave him a picture woven of woolen yarn, "A long spring with pines and cranes", as a gift. It depicts a hundred cranes flying towards a morning glow against a background of green pine trees, and this is said to symbolize a long life and success in conducting every affair.

The People's Democratic Party of Afghanistan offered as a gift a work of fine art with an image of President Kim Il Sung, the President of Madagascar three lemurs with white necks and a rare object of national industrial art, and the Soviet Union a mosaic industrial art object "The birthplace at Mangyongdae" made of the rare wood of special trees collected in Canada, Brazil, Equatorial Guinea and other countries and stored for many years having been kept in water for more than a hundred years.

President Mengistu of Ethiopia gave him rare, special animals as well as a large work of art. This depicts a statue of President Kim Il Sung in the upper centre of the work, which is painted in oils on sheep-skin, smiling as he receives a bouquet of flowers from the Ethiopian people, and written in the lower part is: "To Comrade Kim Il Sung from Mengistu Haile Mariam on the occasion of his 75th Birthday".

Like all the gifts which the President has been given, those he received on the occasion of his 75th birthday were the rarest and most precious gifts in the world and were associated with true and warm hearts. So my admiration for them was so much the greater. Moreover, I could not help being impressed by the fact that the congratulatory functions for his 75th birthday were held not just in Pyongyang, but on a world scale.

On April 14 Prime Minister Fidel Castro, along with many cadres, attended a banquet given at our embassy in Cuba, taking a basket of flowers with him and staying there for three hours to congratulate President Kim Il Sung on his birthday. Apparently, this was unprecedented. The following day Prime Minister Castro gave a splendid luncheon in the Revolutionary Palace to congratulate the President and said that Comrade Kim Il Sung is not only the great leader of the Korean people but also a prominent anti-imperialist fighter and leader. Many countries, like ours, are holding memorable functions and expressing their respect, affection and reverence for, as well as their solidarity with, Comrade Kim Il Sung.

On March 18 in New Delhi, India, workers of political parties and social organizations held an inaugural meeting for the Indian preparatory committee to congratulate President Kim Il Sung on

his 75th birthday and elected as its chairman the Coordinating Secretary of the Gandhi National Congress Party. And the Uttar Pradesh state committee of India for the study of the Juche idea and the society for the study of the Juche philosophy of the Agura University in India held a meeting to congratulate the President on his 75th birthday; the Indian Arigaru society for the study of the Juche idea held a commemorative meeting; the society for the scientific study of self-reliance of Karuru University in India held a gathering to commemorate the day; and there were other colourful functions.

It was reported that there were various commemorative functions, such as celebration meetings and gatherings, commemorative lectures and exhibitions of our books and photographs in dozens of countries, including Mexico.

At this glorious moment when warm hearts
Greeting the happy April holiday
Are gathering, and noble feelings
Showing reverence for Kim Il Sung
Are running high,

We offer warm congratulations,
In unison with you delegates,
To the great President
Who has reached his 75th birthday.

This is part of the congratulatory message read by 350 Pakistani schoolchildren in honour of the "seminar of the Asian and Middle East regions on the Juche idea and the development of national education" held on April 3 and 4 in Karachi, a beautiful port city in Pakistan on the Indian Ocean, on the occasion of the 75th birthday of President Kim Il Sung.

At the same time, the "symposium for the European region on the Juche idea with regard to world peace and independence" was held in grand style in Paris on April 4 and 5, and organizations for the study of the Juche idea in Tanzania, Sweden and other countries held seminars on the Juche idea on a nationwide scale, or in the form

of the joint operation of groups.

In the Soviet Union, China and many other countries works of President Kim Il Sung were published in commemoration of his birthday, and special editions, commemorative comments, statements and articles were published in succession in newspapers, broadcasts, communications and magazines, as well as on television.

There seems to be no end to the congratulatory functions which were organized on the occasion of the birthday of President Kim Il Sung in all parts of the five continents. They all show how warm the human feelings of respect and reverence for him are, as are the hearts of those who admire him.

Paean to April

What made the 75th birthday of the President all the more significant was the Fifth "April Spring Friendship Art Festival" for independence. friendship and peace. The first such festival was held in Pyongyang in 1982 in commemoration of his 70th birthday, and the scale of the festivals has grown each year, and they are now world events.

As for me, I am a layman with regard to song and dance. But the emotions I felt from the songs and dances performed for him day and night were too stirring for words. At first, I was surprised at the vast scale of the festival and its great significance.

The spring festival to celebrate his 75th birthday was participated in by 105 art troupes from 75 countries. I was told of these figures by the Minister of Culture and Art who was in charge of the functions, prior to seeing the joint performance in the presence of the President. Seventy-five countries meant that the five continents were represented. Needless to say, at that time I could not repress my admiration for the scale of the performance, but, moreover, I was amazed by the significance of these figures.

Perhaps the officials in charge had not organized it intentionally, I thought, but 75 countries had sent their artists to his 75th birthday festival. I felt that the figures were a mysterious coinci-

dence. Not only this, I received a great shock from the figure 105, the number of art groups taking part in the festival, a figure which, amazingly, is the number of the beads on a rosary that is considered our lifeblood in our religion of Chondoism, although other people might not be so surprised.

"Chi, gi, gum, ji, won, wi, dae, gang," "Si, chon, ju, jo, hwa, jong, yong, se, bul, mang, man, sa, ji." These are 21 words in all, making up the incantation of Chondoism. Its believers mumble this incantation five times as they count the beads on their rosary whenever they offer a prayer. This then totals 105. When one says a prayer in this manner, one feels an immediate response in one's body, that is, stamina and energy which become strength with which to live and move. Because of this strong response, one can attain the just cause which one wants to attain without fail.

This is a religious belief but, anyhow, when I thought that people had come to Korea with such an earnest prayer from all over the world in order to congratulate the President on his birthday, I considered the matter to be something mysterious and solemn. This uncommon fact had been arranged by Heaven. And I wished to believe that the prayer that the President enjoy a long life in good health in the playing of the music of the five continents in the Mansudae Art Theatre was also the will of Heaven.

The festival was great not only in its sphere and scale but also in that many world-famous performers took part in it, as many as 60 of them being prize winners at international music contests and People's or Merited Artistes. This more than proved the high prestige of the festival.

Here is a significant fact:

A female singer from Peru had sung only the song *Leader, the Night Is Far Advanced* from the first year of the spring festival. She took part in the festival in 1986 and said, after having a photograph taken with the President, that she seemed to be monopolizing all the happiness in the world, and went on to say:

"I was quite unaware that the respected President Kim Il Sung even remembered such an unknown person as me. When I greeted him he grasped me by the hand for a long while, uttering 'Peru', 'Peru'. On hearing this, a tear fell from my eyes onto

the back of his hand; I was swayed by a feeling of seeing my real father from whom I had been separated for a long time. In order to remember this day for ever and to convey my honour to the following generations, I renamed my son after the best thing in Korea upon my return home and, when my grandchildren are born, I will give them names connected with Korea."

This woman singer from Peru came here again for the festival, performing the same song. She sang only that song not because she knew no other songs or because other songs did not suit her feelings. As is seen in the lyrics, the President ensures that the people are sleeping in a cradle of happiness and then leaves again for another destination, wet with cold dew because the night is far advanced. Therefore, it is the earnest desire of our people to hope that the leader, who has spared no pains for them throughout his life, is at ease just for a moment. This is also the fervent wish of the vocalist. This is why she could sing only this song, as she looked up to him.

In human history there have been a variety of international art festivals where artists from many countries have gathered to demonstrate their artistic abilities in singing and dancing. However, there has been no such art festival as this April spring festival which is held annually, to congratulate the leader of a country on his birthday.

According to Greek mythology nine goddesses of music from Mt. Helicon in Boetia visited the shrine on Olympus on the birthday of Zeus to sing pretty songs and play golden lyres, adding to the gaiety of the occasion and praying for the soul of the God Zeus. This is, however, nothing but an ancient myth.

It was at the joint performances in the presence of the President that the April spring festival reached its zenith. These performances were given on four occasions because there were many participants and they all wanted to have the honour of playing in his presence. He understood the feelings of the artists, who had come from distant countries, and attended all four performances. The curtains opened with the orchestra and chorus of our artists performing *Song of General Kim Il Sung* under the baton of the conductor of the French musical group, and then the orchestra and chorus of our artists performing *Song of Loyalty* led by a vocalist of the Maltese

musical group; then our orchestra and chorus performed *Nostalgia* under our conductor with a pianist from the Japanese musical delegation, followed by a piano duet by Belgian and Soviet prize winners at international musical contests and an accompaniment and chorus *I'll Add Lustre to You Korea* by our artists under the baton of a conductor from the German Democratic Republic.

The stage at the joint performances was ecstatic from the outset. I have seen many art performances on many occasions, but these joint performances by foreign artists on the stage were something I had seen for the first time in my life. They were symbolic of friendship and amity. I was particularly moved by the fact that the stage overflowed with hymns sung from the hearts of people from the five continents who love and respect President Kim Il Sung.

Every performer had done his or her utmost to prepare songs of praise for the President. Among them were many soloists who had written lyrics, composed music and played it themselves. Almost all the performers sang Korean songs in the Korean language, their eyes suffused with tears. This was an expression of their inner excitement.

It is said that songs are the most beautiful and noble language for expressing human feelings. So, if they return to their own countries singing Korean songs, the beautiful and noble words contained in Korean songs would be spread and the feelings of reverence for the President would rise high in all the places where Korean songs are sung. When I thought of this my heart swelled. The musical pieces of many countries performed on the stage included a lot of famous, traditional songs, as well as Korean songs. The wide variety of musical playing such as solo, duet, ensemble, chorus, symphony and orchestra intensified the artistic character of the festival. Rhythms performed on special African instruments sounded; melodies with national fragrance from Oriental countries were played; calm and emotional chamber music from European countries was heard; and the powerful sounds made by Latin-American instruments reverbrated, exciting intense interest.

Along with the musical pieces, the dances and acrobatic feats left a deep impression on me. Whenever an item was accomplished there was wild applause. The audience clapped their hands re-

peatedly, provoked to excitement.

As is found in an old story, once upon a time there was a herd-boy who played a Korean flute well. One day he went up the hill behind his village where the spring scenery was at its best. As he played a piece of music, all the trees and wild animals gathered to dance, and even the rocks on the hillside moved. It seemed to me that the stage of the festival was so wonderful that all the stars were listening, forgetting to sleep, and the eaves of the theatre were swaying, spellbound by the songs and dance rhythms.

It is said that in former days Zhuangzi, seeing a butterfly on a flower, said to himself "Am I a butterfly or is the butterfly me?", and so I, who am dull in musical and artistic sense, dreamt that I was enjoying fascinating and mysterious singing and dancing in Heaven or in the Dragon's Palace.

Each time the foreign artists performed well, the President was the first to clap his hands, his face beaming with a smile, praising them for singing very well, or for pronouncing Korean accurately.

The joint performances ended with the grand chorus, *Long Life and Good Health to the Leader* played by the artists of the 105 companies from 75 countries in the five continents. Although they differ from one another in their nationalities, languages, colours, social systems, religious beliefs, artistic traditions and customs, they all wished the President a long life and good health, united in one voice.

Our leader dedicates all his life
To bring a full, rich life to us.
Our happiness today so great it knows no bounds
In his fatherly bosom warm with love.

We'll follow you to the end of the earth,
We'll attend you till the end of the sun and the moon.
Conveying your benefaction to generations to come,
We'll always remain loyal to you.

May you live long, our great leader, our father,
We pray with all our hearts.

This, the sweetest and noblest paean, sounded all across the world. I shall never forget that unsurpassed, solemn moment.

Time, Don't Pass!

A long life and good health for the President is the unanimous desire of our people, our nation. The great festival on his 75th birthday was the expression of this fervent wish. I, too, pledged my loyalty, as my eyes blurred with tears.

There is an old saying that those who brought me up are dearer to me than those who merely brought me forth. It is President Kim Il Sung that is the great benefactor and father who brought the people up with his utmost care. Therefore, it is the desire of our people to wish him a long life in good health and to endeavour to give him pleasure by bringing the flower of loyalty into bloom, true to his intentions.

One day in the midst of the April 15 celebrations, I happened to meet a Korean I had known abroad. He told me that he was on his first visit to the homeland and that he was particularly impressed and delighted by the fact that the President was more hale and hearty than he could have imagined. He added that a person with the spirit of Mt. Paekdu was quite different from others. He was right. Although the President had reached his 75th birthday he was still hale and hearty.

He handles the affairs of state with unrelenting energy every day, concerning himself with the well-being of the people and the future of mankind. His unflagging energy is unchangeable, like the endless gush of Lake Chon on the top of Mt. Paekdu. It is inevitable that a man's hair turns grey as time passes. But the people wish the President to live long in good health, and they believe that this will happen.

When he met me a few years ago he said that in Korea sixty was the prime of life and ninety the first step to old age, and encouraged me to enjoy a green old age. This is vivid in my memory, as if it happened yesterday. It is none other than the President himself who should enjoy a green old age. That is why all the people, out of their

eager desire, offer to him a song wishing for his long life in good health, so I believe. I cannot sleep when I think of the restless labour he has performed throughout his whole life for the sake of the country and people, of the happiness and future of mankind.

Since crossing the River Amnok, taking the destiny of the country and the nation on his shoulders, at the age of 13, he has never rested enough. When he was fighting against the brigandish Japanese imperialists, he said he would rest properly after national liberation, but when liberation was actually achieved he went straight to the workers of Kangson although the brush-wood gate of his birthplace at Mangyongdae was not far away. In the days of the Fatherland Liberation War he said he would sleep in peace after the war was won, but as soon as he left the gathering celebrating victory in the war, he went directly to the Kangnam Ceramic Factory. Nowadays he says he will rest after the country is reunified, and is postponing his relaxation.

Because of the movement of the heavens there are eclipses of the sun and the moon; due to the ebb and flow of the sea there are tides; and owing to the four seasons of spring, summer, autumn and winter, there are cold, hot, warm, and cool days. Yet the President does not take good care of himself, and this is truly a matter of regret.

Moss growing on blue tile means that a long time has passed. Time leaves marks on the labour he has devoted to the people without sleeping or resting, and enduring every manner of hardship and privation. But the people do not want these marks to turn his hair grey.

The following happened a few years ago when a young girl presented a bouquet of flowers to the President at a New Year performance. With a pleasant smile he said that looking at the children made him feel ten years younger. However, the dear girl said preposterously, "Fatherly leader, how good it would be if we did not grow older, so that you would be ten years younger each year you see us?"

This apparently expressed the thoughts of the children of this country who wanted to seize even time if only they could make the President young. If time really depended on the hands of the clock,

we would bring them to a stop to seize and impede time. If we could take the passage of time in our hands and, as is in a ballad, tie moments of pitiless time up fast with willow twigs, we would discover every willow branch in the world and tie fleeting time up with it.

If the passing time was waves, we could prevent it passing by removing mountains and building solid dams to change its flow, as we did with the West Sea Barrage. Though it is a folktale, there once lived an old man who celebrated his sixtieth birthday on 3,000 occasions, so there must be a rare panacea for eternal youth. If such a panacea could be found at a particular place in this world, we would have to climb up Mont Blanc no matter how high, and go down the Andes Valley however deep and rugged it might be and we would not hesitate to go into the bottom of the ocean no matter how wide and deep it might be.

Our earnest desire that the President enjoy a long life in good health fills heaven and earth. If the goddess of time and destiny, "Croat", exists she must respond to our vexed wish to stop the President growing older by turning pitiless time into warm-hearted time. Like the fire on the beacon of the Tower of the Juche Idea, which blazes furiously night and day, the loyalty of all of us who wish a long life to the President as we look up to him at all times and from any place, will shine for ever.

It is the hope of our fellow countrymen to hold the President in high esteem for ever by felling the cinnamon trees on the moon with golden axes and lopping off their branches with precious axes to build a heavenly house for him. Public feeling is precisely the will of Heaven, so time must not be allowed to pass according to the law of Nature.

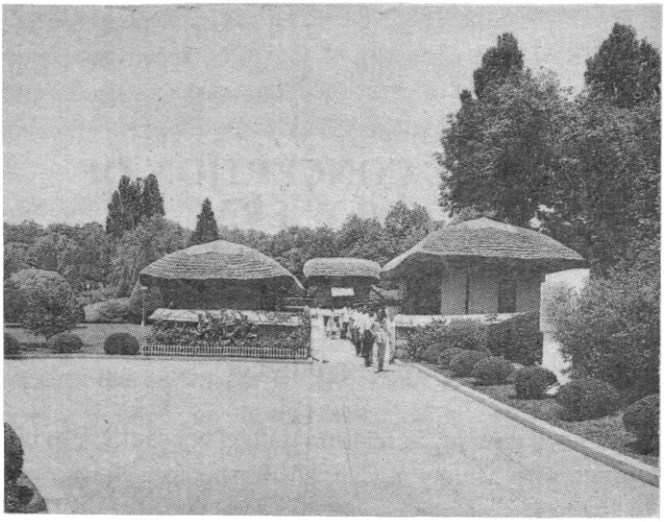
14. THE CONCEPTION OF A NEW ERA

A Sacred Historical Place— Mangyongdae

What I will now say in relation to the President's 75th birthday is concerned with Mangyongdae. His birthplace, Mangyongdae, is dear to the hearts of our people and a sacred historical place for them. Together with the many foreign guests who had flocked to Korea to congratulate the President on his 75th birthday, I and my intimate friend from abroad went to visit Mangyongdae. I had been there on several previous occasions, but in April it was especially beautiful. My friend could only express his admiration all the time, fascinated by its beauty. Mangyongdae was unsurpassed as a scenic spot.

From olden times our country has been called a country of great natural beauty because of its fine mountains and crystal-clear streams, and a land of golden tapestry because its rivers and mountains are as beautiful as those embroidered with silk. As for Mangyongdae, the meaning of which is ten thousand views, I considered it the best of all the scenes in the golden tapestry of purple mountains and crystal-clear water.

Standing on Mangyong Hill, it was difficult for me to describe the scenery in spring, when it is at its best, with the birthplace of the President at the centre. The pine groves growing thick in the clusters of hills were green, and rare flowers and grasses were in full bloom, giving off a sweet fragrance. There were azaleas, which are dear to me, and plum trees in blossom here and there, as well as red peach flowers, alluring bees and butterflies. All this was like a picture scroll. Tender was the song of the bush warblers in flight chirping



President Kim Il Sung's old home at Mangyongdae

here and there. While listening to the silvery streams I saw them gliding into the River Taedong, spreading a thin mist. How intimate this sight was!

Mangyongdae is famous not only for its supurb scenic beauty but also for its exquisite terrain.

To the north there are hillocks like straw fences blocking the wind; to the east there stands Mangyong Hill that lets in the morning sun every day to brighten the place; and to the west Mt. Ryongak stands grandly like a sentinel for the West Sea of Korea. So it is a terrain of a blue dragon on the left and a white tiger on the right. To the south the land spreads to Kangnam Plain, which opens onto Namuri Plain in new Jaeryong, so that a broad vista is afforded. The ninety-nine ranges of the Kuwol Mountains beyond the plain can be seen. So the scenery is particularly fine. Moreover, across the southeast border of Mangyongdae the River Taedong, which has long been known as the source of water for the capital city, flows to the West Sea past the moss-grown cliff of Mangyong Hill, and this makes the terrain truly harmonious.

It is good soil that gives birth to men of ability. President

Kim Il Sung was born on April 15, 1912 on the sacred soil of Mangyongdae. In 1948 when Kim Gu visited Mangyongdae he expressed admiration for it, saying that it was really a place befitting the birth of a great man. It was by no means a coincidence that he said this.

Today Mangyongdae has become a sacred part of the world. During the five years from 1982 to 1986 as many as 100,600 foreigners from more than 100 countries, making up 11,147 delegations, visited this place and planted some 50 rare trees and 1,000 flowers here.

My friend, who had been deeply moved after going round Mangyong Hill with me, said, "President Kim Il Sung who expounded the Juche philosophy and fulfils the high ambitions of mankind is the very 'God' of this world". He added that if the 1,000 million Christians or 800 million Muslims of the world who take the relief of man as their ideal would understand the Juche philosophy which aims to ensure that the people prosper in the "paradise" of this world, not a future world, they would all make a pilgrimage to Mangyongdae. I agreed with him. That day I drank spring water there and wrote the following poem.

All that thirst for water, come here
Where good spring water flows.
...
Having drunk this water
You'll never be thirsty again.
For it'll become a spring within you,
And gush forth for ever.

The Sun Has Risen

The President, who was born in a superb scenic spot where all the gods of heaven and earth appear, grew up into a great prodigy whom nobody can follow, and there are episodes connected with this.

If we study episodes about great men in the period of their

childhood we become aware that some could read, and write poems, in their childhood and that others discovered something in their teens, and so on, but we cannot find episodes such as those of the President growing up with distinguished virtues and a noble aspiration in his early years.

As an old saying goes, genius displays itself even in childhood. His present greatness has its origin in a fact which ordinary people cannot even imagine, the fact that he dreamed of growing up to be the dutiful son of his parents, a child on friendly terms with his neighbours and a hero of the country, even while listening to lullabies on his mother's knees.

When standing on the sliding rock he thought of leaping over the land, when standing on warship rock playing at soldiers as their leader he thought of commanding warships to put to sea, and when climbing an ash tree to catch the rainbow he thought of flying into the boundless blue sky of the country.

In his early years he had a particularly strong spirit of inquiry. Here is a story: At the age of three or four, one day when " A Comical Dog Taryong" (ballad) could be heard from a gramophone in the village, people told him there was a dog in it. As he did not believe them, he tried to break the disc and carefully disassembled the gramophone to confirm that there was no dog in it. He aroused the admiration of people by solving promptly in his mind mathematical problems which were difficult for young villagers to solve even after thinking for a long time; even good chess players could scarcely match him. These episodes illustrate that he was a child with an inherent gift.

Moreover, the story about his explaining the reason for a boat going up the River Taedong made a deep impression on me. He said: It is many times harder for a boat to go up the River Taedong than to go down it; so it is laborious for a single oarsman and, therefore, many have to pool their efforts to row the boat; likewise, in order to rescue the boat called Korea which has been doomed to float down a stream, all Koreans must join their efforts and steer it properly. This is merely an episode, but it indicates that the President had, in his early years, developed his personality as the great man to save the nation.

In childhood the President experienced the misfortune of a ruined country and national misery and cultivated a passionate patriotism from it. When he was seven the March 1 Uprising broke out. On this day he followed the people to the walled city of Pyongyang, where he heard the bitter cries of the nation for independence. What was more, he became deeply aware of the pains of national ruin through his father who was in Pyongyang Prison. The President helped his father, who, after being released from prison, shifted the theatre of his activities to Manchuria and continued to conduct the independence movement, in his revolutionary activities by carrying out missions to convey secret messages and keep watch. In addition, he took as the noble instruction of the fatherland the high aim of his father, who had told him that he should know Korea better to win her independence and made his son leave for his native village, Mangyongdae.

The route, known as the "400-kilometre journey for learning", was not simply a way of learning; he made that journey to gain deeper and wider experience of the pains of the country and the nation, which was groaning, shackled to colonialism, and to develop a patriotic mind. He was only eleven years old then. When he arrived at his home in Mangyongdae his grandmother was heard to say, "Your father is like a tiger". In response to the great will of his father he went alone but steadily along a snowy 400-kilometre way. Truly he had the national spirit.

When his grandmother, admiring her grandson's boldness, said, "In a few years' time you may be sitting on Mt. Paekdu trying to wash your feet in the East Sea of Korea", it was by no means accidental.

The following is an episode showing his ardent patriotism: In the fifth year at the Changdok School, he became aware that his "textbook of national language" meant a Japanese book and grew indignant, correcting the word, "national" into "Japanese." In this way he made it his duty to save the nation, his determination fixed.

Upon being informed of his father's rearrest, he left Mangyongdae with a really heavy burden. He had crossed the River Amnok to learn about Korea, but this time was embracing the great

cause of national liberation. At that time, however, the fatherland provided him, a 13-year-old boy, with only two pairs of straw sandals, so I imagine that even the mountains and rivers might have wept aloud. Towards sunset on February 3, 1925 he reached the Popyong ferry on the River Amnok where the homeland ended, as did his idyllic boyhood, and crossed the river singing the *Song of the River Amnok.*

March l, 1919 is the day
I crossed the River Amnok.
Though March 1 comes every year,
I'll return after I attain my goal.

His determination not to return home before gaining national independence became firmer during his attendance at Primary School No. 1 in Fusong, and then at the Hwasong School and it was under the zelkova tree on the River Huifa, a tributary of the Songhua, that the truth of Juche he had acquired took root in practice.

It is said that Jesus was baptized at the age of 30 in the River Jordan, fasted for 40 days in a desert to remove Satan's temptation and, as a result, received a special divine revelation and the doctrine of Christianity, that at 40 years of age Mahomet had a revelation of "Allah" by the angel Gabriel while sleeping in Hirasan cave near Mecca, and that Sakyamuni at the age of 35 realized the "truth of human life in the universe" after meditating for six years under a pipal tree in Bodh Gaya prior to becoming the Buddha. This is why the three major religions—Christianity, Islam and Buddhism—are revelational religions commanded by Gods. And Jesus, Mahomet and Sakyamuni were all apostles of Gods.

However, the President did not receive a revelation from any God, nor did he become an apostle of God. He was able to acquire a thorough knowledge of everything and omniscience and omnipotence through the popular masses. Because he had such a great personality he could establish the philosophy of Juche that the popular masses are the masters and shapers of their destiny. It was through this philosophy that he rallied his comrades and formed

an organization under the zelkova tree on the River Huifa, that was, the Down-with-Imperialism Union (DIU)—the first organization to struggle for liberation.

Since then the President has been the helmsman of the Juche cause. Because it has reached heaven the people have been looking up to him as the great man born of Heaven. As has been seen, he is held in deep respect as the nation's saviour, and the great man from Heaven who is creating the age of independence.

15. KIM IL SUNG IS A GREAT MAN

The Greatest of Great Men and the First of the Sages

Those who have sacrificed themselves by doing penance for the misfortunes of humanity are often compared with self-sacrificing pelicans which throw out even their own giblets for their hungry young. As history shows, such people shed their sweat and blood and devoted even their lives without hesitation for the independence and liberation of their nation, for the liberty, equality and justice of human beings, and for the realization of an ideal society where everyone could enjoy happiness and comfort.

That is why people respected these distinguished people as forerunners of leaders and revered them as great men or saints. Strictly speaking, however, none of them was able to give satisfaction to humanity as a whole because each had his individual characteristics. Perhaps owing to this, many people tried to discover their own saviours to save their destiny. Thus they made them absolute beings ascending man, calling them "God", "Heaven", "Allah", "the gods of Heaven" and "the highest of the heavenly gods of Taoism", and worshipped them as gods that distinguished good from bad and decided fortune and misfortune with mysterious power.

Generally speaking, all religions refer to ascetic exercises and virtuous conduct in this world, but what is most important in religion is spiritual relief in the next world and, accordingly, people desire to live in paradise or an abode of perfect bliss after death, without descending into hell. From this viewpoint I believe that Chondoism, which regards paradise in this world as its ideal, which

is realized through the practice of virtue in all countries, is more earthly.

What is important is who puts forward the idea, direction and ways and means that contribute to a realistic human life, mankind's desire, the world's progress and the creation of history.

Sakyamuni considered desire to be the cause of all the tragedies in human life and preached that "people should be delivered from desire through penance," and Christ preached that "people should be saved from original sin and enjoy happiness through repentance." Laozi, the founder of Laoism, in saying that "governing a country is like boiling tiny fresh fish," tried to establish peace in dangerous times by including in his *Five Thousand Remarks on Morals* the ideal of "doing nothing but getting everything to change by itself" in order to do well, without making the people restless. In contrast with this, Confucius believed that morals and politics formed a whole and insisted that the people should be guided along the right path and by justice because politics meant good rule, and he went on a tour, to preach this, but in vain.

However, our President is truly the uncommon great man and the veritable hero history previously never knew, the hero who authored the immortal Juche idea which enables the people to shape their destiny by themselves, and created the ideal, blessed land dreamed of by mankind for ages in the Democratic People's Republic of Korea and, moreover, opened the road to a bright new era, the era of independence.

When seeing the reality of our country, people more often than not compare it with Utopia. But this ideal has not been realized by everything altering itself without tremendous efforts, nor has it been attained in one night by the wonder of 12 gods, as in Greek mythology, or by the "magic lamp" of Aladdin. It has been realized by the President himself who blazed a perilous trail, sharing feelings of joy and anger with the people in the period from when he crossed the River Amnok alone in his teens with the great ambition to win back his lost country, until the present day.

Everything he undertook began from nothing and was brought to completion only after many difficulties. Always on the dangerous road, the untrodden path, there were obstacles and every moment

he was threatened by harsh trials that poised him between life and death. However, this did not worry him.

No one could have imagined that he would drive out the Japanese and Western imperialists, at first using two pistols, and after the country's liberation present the matter of pencils as the first item on the agenda of the meeting of the Provisional People's Committee of North Korea as the start in creating the "country of education" of today and in making all the people intellectual. Who could have conceived of this? Yes, that's right. The first cold-bed rice seedlings he himself bedded out in this country became the grain stacks of a rich harvest and were the origin of the Juche farming method. When he inspected the colour of the first molten iron in the cupola of the Hwanghae Iron Works, who could know that he was planning a mighty industrial state and would make it a reality to startle the world? When the River Potong improvement project was undertaken and he broke the ground, no one could have supposed that the area would become a dike that would never know severe dry weather or flooding and that it would be the start of the country's grand transformation of nature. Once he has something in his mind to do, nothing is impossible. Since the area of arable land in the country is limited, if the peasants want arable land, he draws a map of the West Sea of Korea with a red pencil. Then hundreds of thousands of hectares of tideland are reclaimed and many hills turned into flat fields. Not only this. Even the seas, which have always been rough, are tamed. In this way, there is no miracle in this land that is not associated with the wise guidance and clear insight of the President who is omniscient and omnipotent. And no part of the country is outside the embrace of his solicitude. So, wherever I go in the Republic I can see the watchwords, "A place the leader has visited" and "A thing the leader has inspected." Everyone and every workplace are proud of this, and it is what they are working for. What a great difference this is from the empty slogan, "Everything was created by God."

Generally, people revere him, saying that he is "a great man born of Heaven". But he was not born of Heaven; he is a great man who is well-informed of everything, an almighty man born into our nation and our people. He is a great man endowed with human

wisdom and ability. He represents aspirations and desires of the people. Therefore, when he raises his hand high, all his countrymen rise up as a mountain and when he speaks, everyone responds to him and is stirred to enthusiasm. When he smiles, the whole country feels at ease and if he desires it, the raging wind dies away and even the sun and moon descend. In fact, human history tells us that there have been a lot of men with remarkable talents in the world, one who was known as an outstanding strategist, another as a thinker and theoretician, still another as intelligent and benevolent or as a social revolutionary. Though they have always idolized men with great talents, people cannot but feel something wanting in them, saying that "men with intelligence and virtue lack bravery and those with the latter lack the former."

However, our President, as a man with all these—intelligence, perfect virtues and courage, is the greatest of great men and the first of the sages, with no peer, and he had the characteristics of all the great men and sages ever recorded in history.

Luise Rinser, a prominent woman writer from West Germany, said that she had met President Kim Il Sung and many other heads of state but failed to find such a unique politician as the President, and that she was still not sure why she was fascinated with him.

Apparently, in the mid-1960s a Head of State said, "The respected Comrade Kim Il Sung, let me say frankly, must be a conjurer to conduct so many affairs for the good of the people. Could Yao and Shun be the equal of him, the Yao and Shun who have been talked about from olden times as ideal persons who provided the best politics?" In this way he gave his opinion that the President's wise politics for the masses was too wonderful to be compared to that of Yao and Shun.

A Japanese public figure had this to say: "The President is the most outstanding hero in the world, and a strategist with the most superior art of command, while, at the same time, a great statesman and a distinguished philosopher and educationist. In addition, he is the only person to lead a whole nation along the glorious road with his firm faith in affection, transcending differences in ideals and political views, because he has profound humanity."

It is hardly possible for me to describe his image as a great man

by using the word "great". Therefore, progressive people look up to the President as a great man at an absolute height surpassing the images of all the great men human history has ever known, as a great man at a divine height exceeding all the sages ever known in all ages and in all places.

Someone once said: "In this world there has been no one with a great personality from the outset. Still less, one has 'something special' in character because he is a great man." However, it is obvious that our President was born with a great personality and is an extraordinary man with a mystical disposition. Therefore, I felt a strong sense of comfort in being under his care the very first time I met him and could not suppress my desire to serve him for my whole life.

Munis Raja, a deputy president of Delhi University in India, said: "As a man majoring in history for more than 40 years, I have never known a great leader, a prominent genius, such as President Kim Il Sung. The time when Buddha, the originator of Buddhism, was respected and his thoughts were believed has ended and an age has begun when humanity loves and follows President Kim Il Sung." Miguel Descoto Brockmann, the Foreign Minister of Nicaragua who is a Roman Catholic priest, stated that "people should not believe in 'Heaven' but in the great Comrade Kim Il Sung," and a French Catholic, Doize, said: "I have come to think that Korea needs no religion. It is clear for the Korean people who regard President Kim Il Sung as their 'Heaven' that they do not need another god." I absolutely agree with these opinions.

In fact, the ideal blessed land which mankind has so greatly desired for thousands of years has been made a reality today in our country, so why should our people pray to Christ or Buddha for happiness in the empty next world?

I was once told that a foreigner said the following: "As I have met President Kim Il Sung, my earnest desire is to give him an honorific title other than those which have already been used. I ought to find a new, most honorific title but it is far beyond my powers."

I want to say to this man without hesitation that "Kim Il Sung is a divine man!" This may need an explanatory note, because the

"divine man" I mean is different from the "God" of Christianity or from that of pantheism.

The "God" of Chondoism, as the object of religious belief, is the national God of our fellow countrymen which personifies the great spirit of the universe, because it superintends the universe. It is only people who perceive the universe, and of them the one who improves himself before others and equips himself with the highest degree of knowledge, virtue and bravery, the degree which should be attained by exalted men, who can become God, and everyone approaches the image of such a God so that finally the universe turns into God. In this sense I look up to the President, who takes good care of the universe and guarantees its eternal future, as a divine man.

There is the phrases in the "Scripture of Chondoism" that "A holy man was born to practise virtue throughout the world, and this makes all the people cultivate it. To whom are we indebted for this? It is the favour of God."

Twin Rainbows above Mt. Paekdu

Colourful and clear twin rainbows are reflected in Lake Chon on Mt. Paekdu, the ancestral peak of the country rising high and commanding all the numerous mountains across Korea. The two rainbows mirrored in Lake Chon from far away in the distant sky emit light, covering all the rivers and mountains. It is said that in recent years twin rainbows have often been seen above the snow-covered mountain (Mt. Paekdu). Such a scene is mysterious, being unprecedented. However, people do not consider this fascinating fact to be a mere wonder of Mother Nature, the source of myths.

In the days of suffering when the dark clouds of national ruin were hanging low a General Star rose up in the sky of Paekdu and won national liberation, and on the bright day of national liberation divine twin rainbows extended from the peak of Mt. Paekdu to lay a colourful bridge connecting Heaven and Earth. What does this mean?

From time immemorial a rainbow has been said to symbolize

luck. So, twin rainbows are, so to speak, symbolical of the greatest of all good luck and the great fortune of the world.

Therefore, people who are reminded of the rainbow formed above the straw-thatched house at Mangyongdae on a spring day in April 1912, become excited as they associate their great hope for the noblest, holiest and happiest glory with the twin rainbows above Mt. Paekdu.

They are right to do so. The twin rainbows reflected in Lake Chon on Mt. Paekdu symbolize the glory of our fellow countrymen who are standing at the fore as a great nation for the first time in the country's history of 5,000 years by displaying the soul of Mt. Paekdu, which has been kept from time immemorial.

The two clear rainbows hang beautifully across the broad blue expanse, one meaning the glorious light of the age of Juche the President has ushered in and the other symbolizing the light of the great guidance of Secretary Kim Jong Il, who is adding glory to this age. So they look august. In the bright morning on February 16, 1942 when the dawn of national liberation was being heralded, Secretary Kim Jong Il was born in a small log cabin in the secret camp on Mt. Paekdu where colourful rainbows emerged from frothy snow. His birth was the will of God that responded to the arrival of a new age.

I have already written in detail in the book *The Nation and I* about what kind of man Secretary Kim Jong Il is, what great work he has done and how he was selected as the political successor to the President, so I will omit all this here. What I want to emphasize is that he is another outstanding, great man who is guaranteeing the eternal future of our nation.

He is revered by all the people as the sole successor to the cause of Juche because he is gifted with wisdom, noble aspirations, high virtues and the ability to be a wise leader. This I should say is the greatest of happiness, and it has been produced thanks to a benign dispensation of fate.

The twin rainbows that rise above Mt. Paekdu are rays from the heavenly bows drawn by the gods of Heaven and Earth to congratulate us on our good luck in being able to follow a God in addition to the great President. Secretary Kim Jong Il is another divine man who is carrying forward the sacred cause of Juche. Now

the sea of divine Juche flowers are blooming like close-grown sunflowers, together with his respectful name.

A paean praising Secretary Kim Jong Il, as well as President Kim Il Sung, rings across the whole world from the mouths of tens of millions of people on the five continents who have been provided with a light in the age of independence, a light which is as fascinating as a rainbow.

Just as the universe we live in is infinite and eternal, so the twin rainbows formed above the top of Mt. Paekdu will last eternally with the eternity of Heaven.

These are verses from a poem written by a Portuguese man.

...
Mysterious twin rainbows are formed.
A rainbow at Mangyongdae and another on Mt. Paekdu
Praise the glory of this country.

Above Mt. Paekdu that is admired by the world
Brilliant rainbows are formed
Shedding light on the road of hope.
It will remain for ever in the people's minds.

Lighting up the road of Juche,
Twin rainbows rise on a balmy spring day
To cover the whole of Korea with flowers.

The "Scripture of Chondoism" ordains: "Live by serving and upholding Heaven." This is a magical passage which I chanted as a fair but empty phrase in the past. However, now that I am able to live honestly, attending upon the two saviours in my country, an earthly paradise, my glory is truly boundless.

Reunification, Come Quickly!

As I enjoy happiness and comfort in a heavenly country under the care of the great homeland, the care of President Kim Il Sung, what breaks my heart is the national division. In fact, the only

problem remaining unsolved for our nation is that of the reunification of the country.

Our nation, when reunified, will spread its wings for an enormous leap to become a great nation, because it will have straightened out its history, and will demonstrate its dignity to the whole world. This is not only my supplication for reunification which I have never forgotten whether waking or sleeping but also my unswerving confidence based on the bright reality in the northern half of the country. When we long for and believe in reunification we do not mean that someone will bring it on a silver platter. Confidence means that we put faith in the resourcefulness and efforts of our own people who are to reunify their country.

In the thrilling reality in the Republic and the indomitable, heroic struggle of the popular masses in the south I sense the inexhaustible strength of our nation. It is difficult to imagine that the Korean people repelled the invasion of the "powerful" United States when they were in the cradle of nation-building, the baneful aftermath of Japanese imperialist colonial rule not having been eliminated completely. How wonderful it is that they are in the forefront of the new era of mankind, building an earthly paradise which the world envies, having worked one miracle after another on the debris after the war! However, this was not accomplished by any grace of Heaven. It was possible thanks to great leadership which turned into an unmatched force the knowledge, resourcefulness and bravery of the Korean nation. In one half of the country our nation has demonstrated its greatness to the whole world, so there is no doubt that, if reunified, it will display its dignity as a great nation.

Since I was once accustomed to life in the army I do not like idle fancies. Today, however, I look forward clearly to a brighter future for the reunified country like the blessed land of the Republic, a heavenly country that is being built on Earth.

Before anything else, the reunification of north and south will make the population more than 60 million. That will make the country anything but a small nation.

What is more important, however, is that all the knowledge and efforts of these 60 million fellow countrymen will be pooled and displayed for the prosperity and development of the country. From

olden times our people have been a talented and resourceful nation. It is our nation that invented the first metal printing type in the world, that had an astronomical observatory predating any other in the East, and that built turtle boats, which can be considered the origin of contemporary submarines, without mentioning the dauntlessness of the Koguryo people. The talents of our people, such as the writing of Choe Chi Won, the music of Pak Yon, the drawings of Tam Jin and Kim Hong Do, the handwriting of Chu Sa, the cleverness of Ulji Mun Dok and Kang Gam Chan and so on are something of which we can be proud.

From ancient times our country has been called a land as beautiful as a golden tapestry, with fine mountains and crystal-clear waters, a land blessed with rich mineral resources such as gold and silver.

These talents and natural resources could not be used properly before, being buried in the ignorance of feudalism and finally trampled on and suffocated by the aggression of the Japanese imperialists. This was why a smouldering grudge lay in the words "The Most Beautiful Place" which were written by the martyr An Jung Gun in prison. This grudge has not been settled as yet due to national division.

However, if all our fellow countrymen come under great leadership after the country is reunified, our national energy will be stirred anew so that full play can be given to creation and rapid progress for the prosperity of the nation.

In the first place, the troops and military expenditure used so far in the confrontation between the north and south will become unnecessary and, accordingly, the vast manpower and material resources expended for the purpose can be devoted to the reunified country. This is something that will be obtained without effort.

If our national wisdom and creativity are brought into play our country will boast of having sufficient resources, both on the surface and underground, and will demonstrate itself to be the most beautiful place in the world and a rich, developed country.

At present, those which are called developed countries can be counted on the fingers of two hands. Moreover, developed means in material and technical respects. As far as the United States, Japan, Great Britain and France, which are called technically developed

countries, are concerned, their people are not gifted with particularly excellent talents or treasure. But they have grown fat only by plundering small and weak colonial nations while following the course of capitalist development. We never envy such wealth.

Just think of our country once reunified. There is no doubt that it will catch up with the advanced countries in a brief time in its material and technical respects. And what is more important is that all the wealth produced will be spent for the promotion of the well-being of all our fellow countrymen, instead of being wasted on armaments for a nuclear war. As a result, we will be able to build by our own efforts and intelligence an earthly paradise, a flower garden of prosperity, where our 60 million people will enjoy the happiness and comfort of people in heaven, in the land of our forefathers, a land of which we shall be eternally proud.

Once this is done our nation will give fuller play to its absolute dignity and prestige in the world and its history will be embroidered in gold every day and every month.

In addition, the reunified country will be able to end its history of national suffering in which it has been an arena for competition for continental and maritime forces for many years, and make a major contribution to peace in Asia and the world and to the well-being of mankind by remaining always faithful to neutrality, denuclearization and peace, without being in any bloc.

This cannot be a vague hope. No. It is life itself we cannot abandon. We must put faith in our hope, our future, and fulfil it.

There is a saying that "a phoenix stand should be erected for a phoenix to rest and the will of Heaven is worked where it is maintained." So the phoenix stand of a reunified country should be erected as soon as possible and all the energies of the nation tapped for this sacred cause.

We are anxious to hold our saviours—President Kim Il Sung and Secretary Kim Jong Il—in high esteem in the flower garden of the reunified country and to sing for ten thousand years about the happiness and comfort of our heavenly country.

Fellow countrymen and brothers, we should join all our efforts and wisdom to bring nearer the day of reunification. Reunification, come quickly!

Postscript

I will wind up my rough writing as an old man. I am afraid I have been unable to describe even to a small degree the great idea and leadership administering human affairs, as well as the noble virtues, of the President, the saviour of our people who has never existed before and will never exist again in history.

Despite my initial intention to publish a book and the exercise of my mind I reproach myself for my poor writing which has failed to describe the noble image of a great man. By nature, I am not an able historian or a theoretician, much less a writer who can make up a sentence with one stroke of a brush. I am merely a veteran soldier who spent the greater part of his life in the army. Therefore, I think it unavoidable that my writing is rough and this book is poor in substance.

Nevertheless, I feel something to be missing, like a writer who publishes an unfinished work. As I have written defective sentences I repent of my failure to acquire the power of the pen in the past.

The contents of this book, which I have composed so unskilfully, are nothing but the visible peak of the iceberg compared to all the greatness and excellence of the President. As I think of this, I cannot repress my feeling of something wanting, as if unable to salvage a precious treasure sunk in the sea bed. I dared to think of describing the saviour, with a blunt pen. Therefore, I feel regret.

However, I shall be deeply grateful to you, my reader, if you understand how I feel in praising the President. In addition, if you find this book conducive even a little to understanding his greatness as a divine man, I regard this as the highest honour and happiness.

Along with this, I should like to extend my heartfelt thanks to those who have rendered help and selfless assistance in various ways to me in writing this book.

Printed in the Democratic People's Republic of Korea

No. 008143



PYONGYANG, KOREA

1990